

# Mahā Satipaṭṭhāna Sutta

THE GREAT DISCOURSE ON  
THE FOCUSSES OF MINDFULNESS

Dīgha Nikāya 22

Trilinear Edition

Pali text,  
English gloss & translation  
with notes  
by  
Piya Tan

The Pali Centre  
1st ed Apr 2003; 5<sup>th</sup> rev ed ©2006

(reformatted with Times Extended Roman fonts)

## Update Note

For the most up-to-date **Mahā Satipaṭṭhāna Sutta** notes and translation,  
please refer to Sutta Discovery 13.2,  
or download from

<http://dharmafarer.googlepages.com>

For more information about

PALI HOUSE

please log on to

<http://dharmafarer.googlepages.com>

Set in Times New Roman 11 pt with Times Norman Pali 12 pt & Arial Narrow 8 pt fonts

Copyright © 2002, 2003, 2004, 2007 Tan Beng Sin (Piyasilo)

Printed in the Republic of Singapore

First published 2002

Revised edition 2003, 2004, 2005

As part of the LIVING WORD OF THE BUDDHA series and

As study texts for

The basic Pali course series,

The Sutta Discovery classes (Buddhist Fellowship),

Brahm Education Centre,

the Singapore Buddhist Federation English Dharma Class,

the National University of Singapore Buddhist Society,

and various others.

#### DHARMAWARE NOTICE

This is Dharmaware and I welcome your suggestions such as:

- (1) Inform me of any typos or factual errors.
- (2) Your critique of my work is welcome.
- (3) If you have done a more comprehensive index, please send me a copy.
- (4) If you make any changes to your printed copy, please send me a copy.

#### COPYRIGHT NOTICE

This book is Dharma shareware and a **Right Livelihood project** of Piya Tan.

He is a full-time Dharma teacher working on this project without any salary.

You may *not* make commercial (“for sale”) copies of it.

If you make any personal copies of this book,  
you are encouraged to donate US\$2.00 for each copy to the author  
to support his Dharma work and as an act of merit.

If you wish to make free-distribution copies, please contact the author.

v3.11

041105; 061016

## *The Living Word of the Buddha • Living the Word of the Buddha*

### **SUTTA DISCOVERY**

Directly seeing the Buddha's Teachings  
Awakening to wisdom in this life itself

Every Tuesday @ 7.30-9.00 p.m.

Venue: The Buddhist Fellowship Centre

33 Jalan Afifi, Eton House, #06-01/03, Singapore 409180. Tel: 6842 6422.

Website: [www.buddhistfellowship.org](http://www.buddhistfellowship.org)

**ALL ARE WELCOME**

**to join this on-going class. No registration required.**

**A complete set of the Sutta translations and notes for the class is available on a donation basis.**

The most direct way to learn Buddhism is to read and live the Pali suttas which contains some of the oldest records we have of the Buddha's teachings. As we search these scriptures, we will discover ourselves amidst their stories, teachings and practices. In short, we will get a taste of the timeless truth that has liberated countless beings from suffering.

This new series will also help you learn how **to use the Pali Canon**: to locate suttas, teachings and stories, and have an idea of how Suttas are transmitted and translated. Although a very basic knowledge of Buddhism (Five Precepts, etc) is helpful, no knowledge of Pali is required for this course. It is suitable for beginners and mid-range enthusiasts.

In 2004 (after Piya's meeting with Ajahn Sujato), a new area of study joins the Sutta Discovery project: a comparative study of the Pali Nikāyas and the Chinese (and Sanskrit) Āgamas. This Sutta Discovery tries to give a balance presentation of Buddhism of the practitioners and modern academic research.

**Piya Tan**, who works on these Suttas, essays and notes, and conducts classes on them, was a former **Theravada monk** of 20 years. He was consultant and regular lecturer to THE BUDDHIST STUDIES TEAM (BUDS) that successfully introduced **Buddhist Studies in Singapore Secondary Schools** in the 1980s. After that, he was invited as a visiting scholar to **the University of California at Berkeley, USA**. As a Theravāda monk, he learned the insight method from **Mahasi Sayadaw** himself in the 1980s. As a lay teacher, he learned the forest method from the **Ajahn Brahmavamso** himself. He has run numerous **meditation courses and retreats** for students and adults (incl non-Buddhists) since 1980s. In 1992, he taught meditation at the University of California at Berkeley, USA. He has written many ground-breaking and educational books on Buddhism (such as *Total Buddhist Work*) and social surveys (such as *Buddhist Currents* and *Charisma in Buddhism*). He runs Dharma, Sutta, Pali and meditation classes like the Introduction to Pali series, the Sutta Study Group (NUSBS, since Feb 2003), English Dharma Courses (the Singapore Buddhist Federation), and the Sutta Discovery classes (THE BUDDHIST FELLOWSHIP and elsewhere). In 2006, he started THE MINDING CENTRE which teaches the Suttas and runs **Piya's Meditation Courses** for the public. Piya is a regular teacher at THE BRAHM EDUCATION CENTRE where he has been running the popular **Meditation for Beginners** classes (since Jan 2004), and other courses. He lives with his wife and two young sons at PALI HOUSE, where he works full-time on THE SUTTA DISCOVERY series, **an annotated translation of the early Pali Suttas (the 4 Nikāyas)**. Piya is the first **full time lay Dharma teacher** (hopefully more will come), supported by a stipend from THE DHAMMADUTA FUND of the Firefly Mission and by the Buddhist community.

Piya's website: <http://dharmafarer.googlepages.com>

### **COPYRIGHT & SHAREWARE NOTICE**

This book is Dharmaware (Dharma shareware) & a **Right Livelihood project** of Tan Beng Sin (Piya).

He is a full-time lay Dharma teacher working on this project without any salary.

You may make digital and hard copies of single chapters (suttas or articles) of this work for study provided no charge is made and no alteration whatsoever is made to its contents.

You may not make commercial copies of this work. If you wish to make any personal copies, please remit US\$5.00 for each volume or US\$0.50 per article/piece to the author to support his Dharma work and as an act of merit.

If you wish to make free-distribution copies, please contact the author.

© Tan Beng Sin, Piya, 2006

## *Living Word of the Buddha*

### **BOOKS BY PIYA TAN**

**Sutta Discovery** (quarterly; ring-bound A4 volumes): S\$15.00 each or donation

- |   |                        |   |                  |
|---|------------------------|---|------------------|
| <input type="checkbox"/> Vol 1. (Feb-May 2003)  |                        | <input type="checkbox"/> Vol 14. (Oct-Dec 2006)           | Sakkāyadit̥ṭhi   |
| <input type="checkbox"/> Vol 2. (May-Aug 2003)  |                        | <input type="checkbox"/> Vol 15. (Jul-Sep 2006)           | Bhāvanā          |
| <input type="checkbox"/> Vol 3. (Sep-Dec 2003)  | Refuge-going           | <input type="checkbox"/> Vol 16. (2007)                   | Anicca           |
| <input type="checkbox"/> Vol 4. (Jan-Mar 2004)  | Karma 1                | <input type="checkbox"/> Vol 17. (In progress)            | Khandha          |
| <input type="checkbox"/> Vol 5. (Apr-Jun 2004)  | Paṭicca,samuppāda      | <input type="checkbox"/> Vol 18. (In progress)            | Karma 2          |
| <input type="checkbox"/> Vol 6. (Jul-Oct 2004)  | Wisdom                 | <input type="checkbox"/> Vol 19. (In progress)            | Nimitta          |
| <input type="checkbox"/> Vol 7. (Jan-Mar 2005)  | Loka                   | <input type="checkbox"/> Vol 20. (In progress)            | Nibbidā          |
| <input type="checkbox"/> Vol 8. (Apr-Jun 2005)  | Lay sainthood          | <input type="checkbox"/> Vol 21. (In progress)            | Diṭṭhi           |
| <input type="checkbox"/> Vol 9. (Nov-Dec 2004)  | Mahā Parinibbāna Sutta | <input type="checkbox"/> Vol 22. (In progress)            | Dāna             |
| <input type="checkbox"/> Vol 10. (Apr-Jun 2006) | Bodhipakkhiyadhammā    | <input type="checkbox"/> Vol 23. (In progress)            | Rebirth          |
| <input type="checkbox"/> Vol 11. (Jan-Mar 2006) | Suññatā                | <input type="checkbox"/> Vol 24. (In progress)            | Samādhi          |
| <input type="checkbox"/> Vol 12. (Apr-Jun 2006) | Brahmā                 | <input type="checkbox"/> Vol 25. (See website)*           | Brahmajāla Sutta |
| <input type="checkbox"/> Vol 13. (Jul-Sep 2005) | Satipaṭṭhāna Suttas    | <input type="checkbox"/> Epilegomena (key & index volume) | FREE             |

**Sutta Discovery CD version** (with Pāli fonts & PDF versions) (incl Piya's current works)

- Sutta Discovery CD 1 (vols 1-10) 2003-2004 \$25.00
- Sutta Discovery CD 2 (vols 11-15) 2005-2006 \$25.00

#### **Trilinear Translations**

( Pāli / Word-for-word translation / Modern English) with notes

- Mahā Satipaṭṭhāna Sutta (D 22) (around 77 pages) \$10.00
- Ānāpānasati Sutta (M 118) (around 40 pages) \$10.00

#### **Buddha & Buddhism**

- The Buddha and His Disciples \$15.00
- History of Buddhism \$15.00
- Teaching Method of the Buddha \$10.00
- Background to Buddhism (Introd. to Buddha & Teachings) \$10.00
- Introduction to Pali Chanting \$10.00

#### **Buddhist psychology**

- Meditation for beginners \$10.00
- Buddhist psychology (Diploma in Buddhist Counselling P102)  
2-volume set: (1) Early Buddhist Sutras; (2) Readings (on Buddhism and psychology) \$25.00
- Basic Buddhist counselling \$10.00

**ORDERS** To order, please contact Piya Tan ([dharmafarer@gmail.com](mailto:dharmafarer@gmail.com)) or the Minding Centre (6569 5205: ask for Ratna Lim, or browse <http://mindcentre.googlepages.com>).

Piya's website: <http://dharmafarer.googlepages.com>

### **PALI HOUSE**

(where the Tipiṭaka is & this translation work is done)  
runs on your continued support.

# The Great Discourse on the Focusses of Mindfulness

(Dīgha Nikāya 22)

## (1) Introduction

The Satipaṭṭhāna Sutta is second only to the Mahā Satipaṭṭhāna Sutta (D 22) in being the most important sutta in Pali Canon. The importance of the focusses of mindfulness (*satipaṭṭhāna*) is further shown by the presence of two whole sections on the topic: **the Satipaṭṭhāna Saṃyutta** (S 47/5:141-192), comprising 42 pages of the PTS edition of the Saṃyutta Nikāya and **the Anuruddha Saṃyutta** (S 52/5:295-306), totalling 13 pages (with a grand total of 55 pages). The Buddha is recorded as reflecting on the four focusses of mindfulness as “the one-way direct path” (*ekāyana, magga*) soon after his awakening, and Brahmā Sahampati appears before him and sings its praises in verse (**Brahmā Sutta**, S 47.18/5:167; **Magga Sutta**, S 47.43/5:186 f).

Using the framework of the four focusses of mindfulness, the sutta covers practically all the important doctrines of the Buddha related to meditation, Buddhist psychology and ministry to the sick. In **the (Satipaṭṭhāna) Salla Sutta** (S 47.4/5:144 f), the Buddha recommends the practice of *satipaṭṭhāna* to novice monks, trainees and even Arhats. Novice monks (*navakā*) (and the laity) are to practise the focusses of mindfulness to know the body, feelings, mind and phenomena as they really are, that is, to arouse the insight for attaining the transcendental path. Trainees (*sekhā*), that is, those who have attained short of Arhat-fruit-ion, are to practise them to fully understand these objects of contemplation so as to reach full Arhat-hood. Arhats practise them detached from the body, feelings, mind and phenomena.

**The Sakuṇagghi Sutta** (S 47.6/5:146-149) and **the Makkaṭṭa Sutta** (S 47.7/5:148 f) declare that the four focusses of mindfulness are the proper resort and domain of a monk. Those who stray from them into “the cords of sensual pleasures” (*kāma, guṇā*) fall under Māra’s power, but those who remain within the focusses of mindfulness are out of Māra’s reach.

**The Cunda Sutta** (S 47.13/5:161-163) and **the Ukkacela Sutta** (S 47.14/5:164 f) record that following the deaths of Sāriputta and Mahā Moggallāna, the Buddha exhorts the monks to “live as islands unto yourselves,” that is, alluding to the practice of the four focusses of mindfulness for the sake of the longevity of the Buddha’s Teaching. Similarly, three early texts—**the Ṭhiti Sutta** (S 47.22/5:173), **the Parihāna Sutta** (S 47.23/5:173 f) and **the Suddhaka Sutta** (S 47.25/5:174)—attest to the vitality of *satipaṭṭhāna* as the reason for the longevity of the Buddha’s Teaching as enshrined in the Buddha’s last instructions, thus:

Therefore, Ānanda, you should **live as islands unto yourselves**,<sup>1</sup> being your own refuge, with no one else as your refuge, with the Dharma as an island,<sup>2</sup> with the Dharma as your refuge, with no other refuge. And how does a monk live as an island unto himself...with no other refuge?

Here, Ānanda, a monk abides contemplating a body in the body, earnestly, clearly aware, mindful and having put away all covetousness and discontent for the world, and likewise with regard to feelings, mind and dharmas. That, monks, is how a monk lives as an island unto himself...with no other refuge.

And those who now in my time or afterwards live thus, they will become the highest,<sup>3</sup> but **they must be anxious to learn**. (D 2:101 = 3:58, 77; S 3:42, 5:154, 163, 164)

<sup>1</sup> P *atta, dīpa*, Skt *ātma, dvīpa*. See S:B 1921 n143.

<sup>2</sup> “Island,” P *dhamma, dīpa*, Skt *dharma, dvīpa*.

<sup>3</sup> “The highest,” *tamatagge*. On the difficult term, *tamatagge* (“the highest”), see *Last Days of the Buddha*. (D no 16). Tr. (rev. ed.) Sister Vajirā & Francis Story. Wheel 67/68/69. Kandy: Buddhist Publication Society, [www.accesstoinight.org/canon/digha/ dn16.html]1998: n20.

## (2) Terminology

(2a) “Mahā.” Several translators have discussed the reason for the prefix *mahā* of the sutta title.<sup>4</sup> The word *mahā* can mean “great” and “greater”: the former refers to the centrality of the text, while the latter means that it contain more materials or more vital materials than its namesake prefixed with *cūḷa*.

The **Dīgha Nikāya** has a total of 7 suttas prefixed with *mahā*-, namely,

- D 14 Mahâpādâna Sutta
- D 15 Mahâ Nidâna Sutta
- D 16 Mahâ Parinibbâna Sutta
- D 17 Mahâ Sudassana Sutta
- D 19 Mahâ Govinda Sutta
- D 20 Mahâ Samaya Sutta
- D 22 Mahâ Satipaṭṭhâna Sutta

The prefix *mahā* in these titles clearly reflect the central importance of the subject matter of the sutta. None of these suttas have a *cūḷa* counterpart in the Dīgha itself. **The Mahā Satipaṭṭhâna Sutta** (D 22), however, seems to have **the Satipaṭṭhâna Sutta** (M 10) as counterpart. Let us look at the Majjhima suttas first before we discuss what is significant here.

**The Majjhima Nikāya** has the following pairs of suttas with *cūḷa* or *mahā* in their titles:

- |                                  |                                       |
|----------------------------------|---------------------------------------|
| M 10 Satipaṭṭhâna Sutta          | [No Majjhima <i>cūḷa</i> counterpart] |
| M 11 Cūḷa Sīha,nāda Sutta        | M 12 Mahā Sīha,nāda Sutta             |
| M 13 Mahā Dukkha-k,khandha Sutta | M 14 Cūḷa Dukkha-k,khandha Sutta      |
| M 27 Cūḷa Hatthi,padôpama Sutta  | M 28 Mahā Hatthi,padôpama Sutta       |
| M 29 Mahā Sārôpama Sutta         | M 30 Cūḷa Sārôpama Sutta              |

Mahā Yamaka Vagga (Great Chapter on the Twins)<sup>5</sup>

- |  |  |
|--|--|
| M 31 Cūḷa Gosiṅga Sutta                    | M 32 Mahā Gosiṅga Sutta                  |
| M 33 Mahā Gopālaka Sutta                   | M 34 Cūḷa Gopālaka Sutta                 |
| M 35 Cūḷa Saccaka Sutta                    | M 36 Mahā Saccaka Sutta                  |
| M 37 Cūḷa Tanhā,saṅkhaya Sutta             | M 38 Mahā Tanhā,saṅkhaya Sutta           |
| M 39 Mahā Assa,pura Sutta                  | M 40 Cūḷa Assa,pura Sutta                |
| M 43 Mahā Vedalla Sutta                    | M 44 Cūḷa Vedalla Sutta                  |
| M 45 Cūḷa Dhamma Samādâna Sutta            | M 46 Mahā Dhamma Samādâna Sutta          |
| M 63 Mahā Râhulôvâda Sutta                 | M 147 Cūḷa Râhulôvâda Sutta <sup>6</sup> |
| M 63 Cūḷa Mâluṅkyâ,putta Sutta             | M 64 Mahā Mâluṅkyâ,putta Sutta           |
| M 73 Mahā Vaccha,gotta Sutta               | [Vaccha,gotta Sutta, A 3.57/1:160-162]   |
| M 77 Mahā Sakul’udâyi Sutta                | M 79 Cūḷa Sakul’udâyi Sutta              |
| M 109 Cūḷa Puṇṇamâ Sutta                   | M 110 Mahā Puṇṇamâ Sutta                 |
| M 117 Mahā Cattârîsaka Sutta               | [No <i>cūḷa</i> counterpart]             |
| M 121 Cūḷa Suññata Sutta                   | M 112 Mahā Suññata Sutta                 |
| M 135 Cūḷa Kamma,vibhaṅga Sutta            | M 136 Mahā Kamma,vibhaṅga Sutta          |
| [M 143 Mahā Kaccâna Bhadd’eka,ratta Sutta] | [No <i>cūḷa</i> counterpart]             |

Although there is **the Mahā Vaccha,gotta Sutta** (M 73), it has no *cūḷa* counterpart in the Majjhima, but

<sup>4</sup> See esp IB Horner M:H 1:xii-xiv.

<sup>5</sup> As the chapter title states, it consists wholly of pairs of suttas, one with the prefix *cūḷa*- and the other with *mahā*-.

<sup>6</sup> Note this almost unique situation where the *cūḷa* counterpart of Mahā Râhul’ôvâda S is found not juxtaposed, but in another chapter altogether.

there is a **Vaccha,gotta Sutta** (A 3.57) in the Aṅguttara Nikāya. **The Mahā Kaccāna Bhadd’eka,ratta Sutta** (M 143) is special here because *mahā* is part of Kaccāna’s name, not of the sutta title, and as such has no counterpart sutta title with a *cūla* prefix.

**The Mahā Satipaṭṭhāna Sutta** (D 22) contains identical materials as **the Satipaṭṭhāna Sutta** (M 10), except that the former has a long and very detailed exposition on the four noble truths (D 22.18-21/2:305-314) [8].<sup>7</sup> The location of the Mahā Satipaṭṭhāna Sutta in the Dīgha Nikāya and its compendious style is clearly to impress the outsider.<sup>8</sup> It is difficult to say which of the two is the older, but both probably drew materials from an older tradition or ur-text. It is however clear that **the Satipaṭṭhāna Sutta** as a meditation guide is complete in itself, even without the long section on the four noble truths. As such, for practical purposes, the Satipaṭṭhāna Sutta may be regarded as the most important Buddhist text on meditation.

**(2b) Satipaṭṭhāna.** The expression *cattāro satipaṭṭhāna* is often translated as “the four focusses (or focusses) of mindfulness,” where the term is resolved as *sati* + *paṭṭhāna* (favoured by the Commentaries), which “emphasizes the objective bases of practice: the body, feelings, mind, and phenomena.” (S:B 1504). The term *satipaṭṭhāna* is better resolved as *sati* + *upaṭṭhāna*, rendering it as “the establishment of mindfulness,” an analysis that is well supported.<sup>9</sup>

- (1) by the adjective *upaṭṭhita,sati* (“with the mindfulness established”), describing one who has set up mindfulness (D 2:79; M 1:20, 43; S 54.13/5:331, A 4:233; Pm 1:121).
- (2) by the expression *parimukhaṃ satim̐ upaṭṭhapetvā* (“with the mindfulness set up before him”) (V 1:24; D 1:71; M 1:219; S 1:170, 5:311; A 1:182=183=184; Vbh 252);
- (3) by **the Paṭisambhidā** which consistently glosses *sati* with *upaṭṭhāna*; and
- (4) by the Sanskrit *smṛtyupasthāna*.

The Pali *sati* originally means “memory”, but in Buddhist usage, also denotes “present awareness”. TW Rhys Davids brilliantly renders it as “mindfulness” (1910) which has stuck ever since (D:RD 2:327 et al & Introd). The Skt *smṛti* adopted by BHS is used in brahminical religion and philosophy to mean “oral tradition”; but the Buddhists adopted it as meaning “mindfulness, memory.”

Occasionally, however, in texts such as **the Samudaya Sutta** (S 47.42/5:184), the term *satipaṭṭhāna* clearly refers to the objective bases of mindfulness (although this is an exception to the rule). For the sake of simplicity and comprehensiveness, however, I have rendered *satipaṭṭhāna* as “**focus of mindfulness**,” since “focus” can be both a verb (reflecting the deliberate act of being mindful of the meditation object) as well as a noun (reflecting the object of meditation). This is also the term favoured by Ajahn Brahmavamso.

The sutta opens with the Buddha’s declaring that the four focusses of mindfulness are the “only direct way” or “one-way direct path” (*ekāyana,maggo*) heading for awakening. Bhikkhu Bodhi notes: “Though the Pāli expression is often rendered ‘the sole way’ or ‘the only way,’ this translation has little support either from the suttas or the commentaries.” (S:B 1505). The misinterpretation of this expression reflects a religious triumphalism—that it refers to a certain type of meditation—a zealotry outshone perhaps only by that of theistic fundamentalism.<sup>10</sup> Here I have used “one-way direct path” [2] to reflect both important aspects of *ekāyana,magga*.

It is important to note that **the Mahā Satipaṭṭhāna Sutta** defines right mindfulness as the four focusses of mindfulness (D 22.21(vii)/2:313). Read this alongside references like Dh 372-373, it is clear that the “only way” is not any type of meditation but nothing less than *the noble eightfold path* itself.

### (3) Psychology of satipaṭṭhāna

A key factor contributing to our continued or repeated experience of suffering and unsatisfactoriness is that we often *forget* our experiences of reality, either through our perceptions (*saññā*), our consciousness (*citta*) or our views (*diṭṭhi*). As a result, we tend to regard what is impermanent (*anicca*) as permanent, what is painful (*dukkha*) as pleasant or bringing happiness, what is without an abiding self (*anattā*) as a self, what

<sup>7</sup> For a more detailed discussion on **Mahā Satipaṭṭhāna S** and Satipaṭṭhāna S, see Gethin 2001:44-53.

<sup>8</sup> See Joy Manné, “Categories of Sutta in the Pāli Nikāyas and their implications for our appreciation of the Buddhist teaching and literature.” *Journal of the Pali Text Society* 15 1990:29-87.

<sup>9</sup> See S:B 1915 n122.

<sup>10</sup> See §2 n on “the direct one-way path.” See S:B 1915 n123.

is foul or ugly (*asubha*) as pure or beautiful (**Vipallāsa Sutta**, A 4.49/2:52; Vism 22.68).<sup>11</sup> In the connection, the **Netti-p, pakaraṇa** says:

One who dwells watching the body with regard to body abandons the perversion [that sees] the beautiful in the ugly... One who dwells watching feelings with regard to feelings abandons the perversion [that sees] happiness in suffering... One who dwells watching the mind with regard to mind abandons the perversion [that sees] the permanent in the impermanent... One who dwells watching dharmas with regard to dharmas abandons the perversion [that sees] the self in what is not-self.  
(Nett 83 f; cf Peṭṭ 103, Vism 22.34, Abhidharmakośa, bhaṣya 342)<sup>12</sup>

What we have here are in fact the four focusses of mindfulness and how they eliminate each of the four perversions.

The Sumaṅgala, vilāsinī (Dīgha Commentary) explains the connection of the four focusses of mindfulness to the **five aggregates** (*pañca-k, khandha*) as follows: the contemplation of body is concerned with the aggregate of form (*rūpa-k, khandha*); the contemplation of feelings is concerned with the aggregate of feelings (*vedanā-k, khandha*); the contemplation on mind is concerned with aggregate of consciousness (*viññāna-k, khandha*); and the contemplation of dharmas is concerned with the aggregates of perception (*saññā-k, khandha*) and of mental formations (*saṅkhāra-k, khandha*). See Gethin 2001:29-68 (ch 1).

In the phrase *ātāpī sampajāno satimā, vineyya loke abhijjhā, domanassaṃ* (having put away covetousness and displeasure in the world, he dwells exertive, fully aware, mindful, <contemplating a body in the body, ... dharmas as dharmas>) [4]: “exertive” or ardent (*ātāpī*) connotes energy (*vīriya*) and “fully aware” (*sampajāno*) incipient wisdom (*paññā*). The dvandva “covetousness and displeasure” (*abhijjhā, domanassa*) is a synecdoche (or short form) for the first two mental hindrances (*nīvaraṇā*), sensual lust and ill will, but in the early Suttas, probably is a short form for the five hindrances (*pañca, nīvaraṇā*) themselves, whose removal leads to mindfulness (*satī*), mental concentration (*samādhi*) and absorption (*jhāna*). Occasionally, the phrase, “concentrated with one-pointed mind” (*samāhitā ek’agga, cittā*)—eg **the (Satipaṭṭhāna) Salla Sutta**, (S 47.4/5:145)—shows the presence of concentration. Thus altogether four of **the five spiritual faculties** (*pañc’indriya*) are indicated here, while faith (*saddhā*), though unmentioned, is clearly the motivation behind the practice in the first place. This shows that mindfulness does not work alone, but in harmony with all the spiritual faculties.

As a meditation, *satipaṭṭhāna* encompasses the last three factors of the Noble Eightfold Path (right effort, right mindfulness, right concentration), but its prerequisites are said—eg **the (Satipaṭṭhāna) Bhikkhu Sutta** (S 47.3/5:142-144) and **the Bāhiya Sutta** (S 47.15/5:165 f)—to be moral virtue (*sīla*) and straightened view (*diṭṭhi ujukā*). Moral virtue comprises the first three factors of right speech, right action, right livelihood, and straightened view consists of right view. As such, *satipaṭṭhāna* encompasses the whole of the Noble Eight Path, which is understandably called “the way leading to the development of the focusses of mindfulness” (**Mānadinna Sutta**, S 47.30/5:178).

#### (4) Sutta Summary

The teaching in the Satipaṭṭhāna Sutta starts with the breath meditation [2] which is identical to that of **the Ānāpānasati Sutta** (M 118) and **the Mahā Rāhul’ovāda Sutta** (M 62), except for the similes found only in the Satipaṭṭhāna Suttas. All three texts give the famous 16-factor breath meditation.

The sutta is then divided into four sections following the focusses of mindfulness:

- (A) **Contemplation of the body** (*kāyānupassanā*) [6-31], comprising 14 exercises: the four postures [6-7], full awareness [8-9], reflection on foulness [10-11], the four elements [12-13], and the nine “corpse” meditations [14-31].
- (B) **Contemplations of feelings** (*vedanā’nupassanā*) [32-33], 1 exercise, considering feelings in terms of the affective quality—as either pleasant, painful or neutral—with each being examined again as

<sup>11</sup> See Ledi Sayadaw, (1) *The Manuals of Buddhism*, 1965:1 f; (2) *Manual of Insight*, BPS Wheel series p5.

<sup>12</sup> Gethin’s tr; see 2001:42.



being either carnal or spiritual.

(C) **Contemplation of the mind (or mind-consciousness)** (*cittīānupassanā*) [34-35], 1 exercise, examining 16 states of mind coloured by their concomitants.<sup>13</sup>

(D) **Contemplation of dhammas** (*dhammānupassanā*)<sup>14</sup> [36-45] is the most diversified exercise involving these five schemes: the five hindrances [36-37], the five aggregates [38-39], the six sense-bases [40-41], the seven factors of awakening [42-43], and the four noble truths [44-45].

Altogether the Satipaṭṭhāna Sutta teaches 21 contemplation exercises, each of which has two aspects: the basic exercise followed by a stock passage on “insight” (*vipassanā*), showing how the calmness (*samatha*) is upgraded to insight practice. The sutta closes with the Buddha declaring that by applying the four focusses of mindfulness, a practitioner would be able to see the fruits of liberation in as short a time as just a week [46-47].

### (5) Satipaṭṭhāna methods

The practice of *satipaṭṭhāna* is the application of focussed awareness to immediate experience in both its subjective (sense-experience) and objective (sense-object) aspects. This reflexive nature of *satipaṭṭhāna* is reflected thus:

[O]ne is to contemplate body in the body, feelings *in feelings*, mind *in mind*, phenomena *in phenomena*. The reiteration signals that the contemplative act must isolate each domain of mindfulness from the others and attend to it as it is in itself. This means the given object has to be laid bare, stripped of the layers of mental proliferation which usually clutter our perception and prevent us from seeing the true characteristics of phenomena. The meditator must see the body in the act of breathing as simply a breathing body, not as a person or self who is breathing; feelings as simply feelings, not as episodes in a long biography; states of mind as simply states of mind, not as scenes in a personal drama; phenomena as mere phenomena, not as personal achievements or liabilities.

(S:B 1506)

While the reflexive aspect of *satipaṭṭhāna* involves contemplating each focus of mindfulness “internally” (*ajjhattā*) within oneself, its vicarious aspect is contemplating “externally” (*bahiddhā*) in another person, or both “internally and externally” (*ajjhattā, bahiddhā*) in oneself and others in close succession, as taught in **the (Satipaṭṭhāna) Bhikkhu Sutta** (S 47.3/5:142-144).

In **the (Satipaṭṭhāna) Vibhaṅga Sutta** (S 40.10/5:183), the Buddha explains how mindfulness is to be set up by regarding each focus of mindfulness as having the nature of arising (*samudaya*), the nature of vanishing (*vaya*) and the nature of both arising and vanishing (*samudaya, vaya*). This reflection could be done at any time during *satipaṭṭhāna*, but is best applied after one has emerged from mental absorption.

**A comprehensive meditation practice** comprises three steps:

- (1) the abandoning of the five mental hindrances (*pañca nīvaraṇā*),
- (2) the calming of the mind through the four focusses of mindfulness (*cattāro satipaṭṭhāna*), and
- (3) the proper development of seven awakening-factors (*satta bojjhaṅga*).

This is in fact the method used by all the Buddhas, past, present and future, as noted by Sāriputta in his lion-roar and confirmed by the Buddha himself (**Nālandā Sutta**, S 47.12/5:159-161).<sup>15</sup> “That the five hindrances should be countered by both the seven enlightenment-factors and the four establishments of mindfulness is perfectly comprehensible when we realize that the first enlightenment-factor is mindfulness itself, which is activated by the development of the four establishments of mindfulness.” (S:B 1507).

There is also the social aspect of *satipaṭṭhāna* practice not often stressed by modern meditation teachers.

<sup>13</sup> As in **the Pubba Sutta** (S 51.11/5:263-266).

<sup>14</sup> The exact meaning of *dhammā* in *dhammānupassanā* has been disputed. It is often rendered “mind-objects” or “mental objects,” “as if it denoted the sixth external sense base, but this seems too narrow and specific. More likely *dhammā* here signifies all phenomena, which for purposes of insight are grouped into fixed modes of classification determined by the Dhamma itself—the doctrine or teaching—and culminating in the realization of the ultimate Dhamma comprised within the Four Noble Truths. There are five such schemes [mentioned above].” (S:B 1504 f)

<sup>15</sup> This sutta is an abridgement of **the Sampasādanīya S** (D 28/3:99-116).

In the **Sedaka Sutta** (S 47.19), the Buddha makes it clear that through *satipaṭṭhāna* practice, one effectively protects oneself and protects others. Conversely, “by patience (*khanti*), harmless (*avihiṃsā*), lovingkindness (*mettā*) and mercy (*anudayatā*)”<sup>16</sup> one protects others, and so protects oneself—in this way, there is mutual safety (S 47.19/5:169). And in the **(Satipaṭṭhāna) Mittā Sutta** (S 47.48), the Buddha exhorts his disciples thus: “Those for whom you have compassion and who think you should be heeded—whether friends or companions or relatives or blood relatives—you should have them undertake, dwell in, establish themselves in the cultivation of the four focusses of mindfulness.” (S 47.48/5:189).

### (6) How to enter the path in 1 week

It is easy to take the Buddha’s closing remark out of context, that

whoever were to cultivate these four focusses of mindfulness in this way for just **one week** may expect one of two fruits: either arhathood in this very life or, if there is any residue [substrate] of clinging left, non-return. [46]

Understandably those who without proper instructions at once embark on “*satipaṭṭhāna*” meditation find that even after a week, they are not awakened. This is simply because, as Ajahn Brahmavamsa points out [2002:14 f], they fail to take into account the phrase, *evaṃ bhāveyya*, “were to cultivate...in this way” (or “in such a way,” as Ajahn Brahm renders it).

The key phrase *evaṃ bhāveyya* (“were to cultivate...in this way”) refers to *ātāpī sampajāno satimā, vineyya loke abhijjhā, domanassaṃ* (having put away covetousness and displeasure in the world, he dwells exertive, fully aware, mindful, <contemplating a body in the body, ...dharma in the dharmas>) [4].<sup>17</sup> Ajahn Brahmavamsa gives this analysis in tabular form thus:

- (1) *Vineyya loke abhijjhā domanassaṃ*—having abandoned the five hindrances through an experience of *jhāna*.
- (2) *Satimā*—possessed of super power mindfulness as a result of that *jhāna*.
- (3) *Ātāpī*—through effort [ie the 4 right efforts],<sup>18</sup> having the ability to sustain that mindfulness unwavering on the object. [2002:23]

According to Ajahn Brahm, there are two types of *satipaṭṭhāna* taught by the Buddha.

The first is supported by *jhāna*...and leads to awakening in a short time. The second, without *jhāna*, produces valuable insights, especially insights which enable you to let go and come closer to *jhāna*, but not Awakening. Both types are found in the Suttas. [2002:15]

### (7) The knower and the doer

**(a) Mind consciousness (*citta*)**. In his teachings, Ajahn Brahmavamsa introduces two very useful terms: “the knower” for the mind or mind consciousness (*citta*) and “the doer” for the will (*cetanā*). When with mindfulness one examines pure **mind consciousness**, it is seen not as a smooth flow of thoughts, but as a series of discrete events. It is like sand on a beach when looked from a distance gives one the impression of a continuous beach. When one examines it closely enough, one notices there are empty spaces amongst the grains of sand.

In his famous “fruit salad analogy,” Ajahn Brahmavamsa (2002:32 f) shows how a series of fruits singly appears on a plate one after another, but each time a “coconut” appears before the next fruit (that is, coconut—fruit—coconut—fruit—coconut etc) where the “fruit” represents an event of the eye, ear, nose, tongue, or body. Since mind consciousness (“coconut”) appears alongside every other species of consciousness, it

<sup>16</sup> Comy: The last 3 are the first 3 divine abodes (*brahma, vihāra*) of compassion (*karuṇā*), lovingkindness (*mettā*) and altruistic joy (*muditā*) (SA 3:227). See S:B 1925 n170.

<sup>17</sup> Gethin discuss this basic formula in *The Buddha Path to Awakening*, 2001:47-53.

<sup>18</sup> See **(Cattāro) Padhānā S** (D 33.1.11(10)/3:225 = A 4.14/2:16 f) = SD 10.2 (2005) Introd.

gives the illusion of sameness to every conscious experience.<sup>19</sup> To the average person, there is a quality in seeing that is also present in hearing, smelling, tasting and touching. It is this quality that is called the “knowing”.

Deep mindfulness, however, will show that this “knowing” is not part of seeing, hearing, etc, but arises a moment *after* each type of sense-consciousness. This “knowing” has vanished when, say, eye-consciousness is occurring, and eye-consciousness has vanished when “knowing” (mind consciousness) is occurring. Contemplating consciousness in this manner, rids one of the illusion that there is a “knower” present. As such, it cannot be “me,” “mine” or a self—that which knows or *citta* is finally understood as not self (*anattā*).

**(b) The will (*cetanā*).** The contemplation on the will comes under the contemplation of the five aggregates [38 f]. The will is “that which does” or “the doer.” A person under hypnosis, for example, will execute a pre-suggested instruction on cue but would swear that he had done it on his own “free will.” In other words, brainwashing appears to the brainwashed as free will. “You are deluded to assume,” Ajahn Brahm warns humorously, “that you are reading this of your free will. My friend, you had no choice but to read this! **Will is not the action of a being, it is the end product of a process.**” (2002:37).

*Satipaṭṭhāna* practice is for the purpose of realizing non-self (*anattā*). The two last resorts of the notion of a self or soul are in the knower and the doer, “the two citadels of the illusion of the self” (2002: 33). If one identifies with anything as the essential “you,” it will be one or both of these. One assumes that one is what one does and what one knows. These two deep-seated delusions stand between one and awakening. When one sees through this delusion one is a Stream-winner; when one sees through these delusion permanently, one is an Arhat. (Brahmavamso 2002:32 f, 36 f)

## (8) Mahā Satipaṭṭhāna Sutta

While the *Satipaṭṭhāna Sutta* has only one paragraph on the noble truths [44], **the Mahā Satipaṭṭhāna Sutta** (D 22) gives them a very detailed exposition (D 22.18-21/2:305-314).<sup>20</sup> Otherwise these two suttas are identical. This elaboration of the section on the noble truths in the *Mahā Satipaṭṭhāna Sutta* clearly shows that the meditation absorptions (*jhāna*) (as Right Concentration) (D 22.21(viii)) are a vital part of *sati-paṭṭhāna* meditation.

This sutta should be studied in connection with other important texts, namely, **the Ānāpānasati Sutta** (M 118) which contains its earlier sections, and **the Sacca, vibhaṅga Sutta** (M 141) which contains its concluding section, on the Noble Truths (in abridged form); and **the Mahā Rāhul’ovāda Sutta** (M 62). The Noble Truths are analyzed in a twelve-factor (*dvādas’ākāra*) framework in **the Dhammacakkappavattana Sutta** (S 56.11, V 1:10-12), a late canonical composition that is probably based on the *Sacca-vibhaṅga Sutta*.

Soma Thera’s *The Way of Mindfulness* (1981) is a very useful translation of the sutta, its commentary and copious extracts from its sub-commentary (Ṭīkā). Nyanaponika Thera’s well known translation and commentary, *The Heart of Buddhist Meditation* (1962), although somewhat dated, is still very readable. A very important and insightful modern commentary from the viewpoint of a monk practitioner is found in Ajahn Brahmavamso’s article “The four focuses of mindfulness (*Satipaṭṭhāna*)” (*Dhamma Journal* 3,2 2002). For an insightful discussion on *satipaṭṭhāna*, see Rupert Gethin’s *The Buddhist Path to Awakening* (2001: ch 1).

**The Ambapāli Sutta** is an abridged version of the *Satipaṭṭhāna Sutta* and is the first sutta in the *Satipaṭṭhāna Saṃyutta* (S 47/5:141-192), which contains various variations of teachings based on *satipaṭṭhāna*.

— — —

<sup>19</sup> This mind consciousness (“coconut”) here, in the Abhidhamma tradition, is called *bhav’āṅga*. See Gethin 1998:215-218.

<sup>20</sup> For a more detailed discussion on **Mahā Satipaṭṭhāna S** and *Satipaṭṭhāna S*, see Gethin 2001:44-53.

Dīgha Nikāya 2

Long / group / 2

The Long Collection vol. 2 [PTS ed]

2 Mahā Vaggo

2nd / great / chapter

2 The Great Chapter

**22 Mahā Satipaṭṭhāna Sutta**

22nd / great mindfulness establishment / thread

22 The Great Discourse on the Focusses of Mindfulness

**Prologue**

<372> (Be 2.0231) [290] Evam me sutam.

Thus / by me / was heard

Thus I have heard

**1a** Ekam samayam bhagavā Kurūsu viharati.

At one / time / the Blessed One / among the Kurus / he stays.

At one time, the Blessed One was staying among the Kurus.

Kammāsa,dhammam nāma Kurūnam nigamo.

Kammāsa,dhamma / called / of the Kurus / market-town

There was a market-town of the Kurus called Kammāsa,dhamma.<sup>21</sup>

Tatra kho bhagavā bhikkhū āmantesi: “Bhikkhavô” ti.

There / indeed / the Blessed One / the monks / addressed / O monks / (endquote)

There the Blessed One addressed the monks, “Monks.”

“Bhadantê” ti te bhikkhū bhagavato paccassosum.

Venerable sir / (endquote) / the / monks / to the Blessed One / replied.

“Venerable sir,” the monks replied the Blessed One.

[Uddeso]<sup>22</sup>

Summary

**Synopsis**

**1b** Bhagavā etad avoca:

The Blessed One / this / said

The Blessed One said this:

<sup>21</sup> DA explains that there was no place in town for the Buddha to stay, so he stayed outside, in the jungle. The same setting opens the Mahānidāna S (D 15.1 = 2:55).

<sup>22</sup> These headings within [brackets] are found only in the Be text.

<373> “Ekāyano<sup>23</sup> ayam, bhikkhave, maggo sattānaṃ visuddhiyā,

One-going / this / O monks / the path / of beings / for the purification  
<sup>24</sup>“Monks, this is the one-way direct path<sup>25</sup> for the purification of beings,

soka, paridevānaṃ samatikkamāya dukkha, domanassānaṃ atthaṅgamāya  
 of sorrow & lamentation / for crossing over / of physical pain & mental pain / for west going (disappearance)  
 for the overcoming of sorrow and lamentation, for the disappearance of physical and mental pain,<sup>26</sup>

ñāyassa<sup>27</sup> adhiḅamāya nibbānassa sacchikiriyaḅaya, yad idaṃ cattāro sati’paṭṭhānā.  
 of the method / for the gaining / of extinction / for realizing / which / this / the four / mindfulness establishment  
 for gaining the right path, for the realization of Nirvana, that is to say, the four focusses of mindfulness.<sup>28</sup>

### Cattāro sati’paṭṭhānā

Four / mindfulness establishment

### The Four Focusses of Mindfulness

#### 1c Katame cattāro?

What / four?

What are the four?

<sup>23</sup> *Ekāyano maggo*, lit “one-going”. DA is uncertain of its exact meaning. Tr by various scholars as “the one way”, “the only way” or “the one and only way”, sometimes with a triumphalist tone. Nāṇamoli has “a path that goes one way only”. On the basis of his survey of Sanskrit and Pali literature, Gethin thinks that *ekāyana* expresses two common ideas: “First, a place where only one goes, giving the senses of ‘lonely’ or ‘narrow’ [Edgerton BHSD]; secondly, the ‘going to one’. **Given that nowhere is the sense ‘one and one only’ clearly and definitely the proper sense, and in most cases definitely not, it seems rather perverse to adopt this sense in the *satipaṭṭhāna* context.**” (2001:63). In other words, this expression does not refer to “vipassanā” or any type of meditation as the only way. This “only way”, as clear from such passages as Dh 273-274, is the Noble Eightfold Path. This is confirmed by Buddhaghosa in his comy on *Satipaṭṭhāna S* (MA 1:231). This term should not be confused with *eka, yāna* (“one vehicle”) found in the Lotus Sutra and other Buddhist Skt works. See Gethin 2001:59-66.

<sup>24</sup> Quoted at Kvu 158.

<sup>25</sup> “The direct one-way path,” *ekāyano maggo*, lit “one-going”. DA is uncertain of its exact meaning. Translated by various scholars as “the one way”, “the only way” or “the one and only way”, sometimes with a triumphalist tone. Nāṇamoli has “a path that goes one way only”. On the basis of his survey of Sanskrit and Pali literature, Gethin thinks that *ekāyana* expresses two common ideas: “First, a place where only one goes, giving the senses of ‘lonely’ or ‘narrow’ [Edgerton BHSD]; secondly, the ‘going to one’. **Given that nowhere is the sense ‘one and one only’ clearly and definitely the proper sense, and in most cases definitely not, it seems rather perverse to adopt this sense in the *satipaṭṭhāna* context.**” (2001:63). As such, this expression does not refer to “vipassanā” or any type of meditation as the only way. This “only way”, as clear from such passages as Dh 273-274, is the Noble Eightfold Path. This is confirmed by Buddhaghosa in his comy on *Satipaṭṭhāna S* (MA 1:231). This term should not be confused with *eka, yāna* (“one vehicle”) found in the Lotus Sutra and other Buddhist Skt works. See Gethin 2001:59-66. See Introd (1).

<sup>26</sup> *Dukkha, domanassa*, sometimes tr as “pain and sadness.” See Walshe 1996 (D:W 589 n627). For a broader sense of *domanassa*, see §1c n & 1c(A) n.

<sup>27</sup> *Ñāya*, lit “leading, guiding”, here meaning “right method”, used in reference to the Noble Eightfold Path.

<sup>28</sup> *Satipaṭṭhāna* is best resolved as *sati + upaṭṭhāna* (lit “placed near”), following the old Skt name *Smṛty-upasthāna Sūtra*. The Pali *sati* originally meant “memory”. T.W. Rhys Davids brilliantly renders it as “mindfulness” (1910) which has stuck ever since (D:RD 2:327 et al & Introd). The Skt *smṛti* adopted by BHS is used in brahminical religion and philosophy to mean “oral tradition”. DA explains the connection of the four focusses of mindfulness to the **Five Aggregates** as follows: the contemplation of body is concerned with the Aggregate of form (*rūpa-k, khandha*); the contemplation of feelings is concerned with the Aggregate of feelings (*vedanā-k, khandha*); the contemplation on mind is concerned with aggregate of consciousness (*viññāna-k, khandha*); and the contemplation of mind-objects is concerned with the Aggregates of perception (*saññā-k, khandha*) and of mental formations (*saṅkhāra-k, khandha*). See Gethin 2001:29-68 (ch 1).

Idha, bhikkhave, bhikkhu

Here / monks / a monk

Here, monks,

- (A) **kāye kāyânupassi**<sup>29</sup> viharati ātāpī sampajāno satimā, vineyya loke abhijjhā, domanassam;<sup>30</sup>  
 in the body / the-body contemplating / he stays / exertive / fully aware / mindful / having put away / in the world / covetousness & displeasure  
 (A) A monk,<sup>31</sup> having put away covetousness and displeasure for the world,<sup>32</sup> dwells exertive, fully aware,  
 and mindful,<sup>33</sup> **contemplating a body in the body**,

<sup>29</sup> “Contemplating a body in a body” (*kāye kāyânupassi*), alt tr “one who watches a body as a body” but this has narrow sense. “Body” here has two senses: (a) the breath is a “body” because it is a physical process; (b) it is a “body” it is a dynamic process (it goes through the cycle of arising, stabilizing, passing away). Besides form as the “great elements,” there are 25 kinds of **derived form** (*upādā, rūpa*), viz, the five sense faculties (*pasāda, rūpa*): seeing, hearing, smelling, tasting, body; the four sense objects: form, sound, smell, taste (touch being identical with three of the great elements, viz earth, fire and air); femininity (*itth, indriya*); masculinity (*puris, indriya*); physical base of the mind (*hadaya, vatthu*); bodily intimation (*kāya, viññatti*), verbal intimation (*vacī, viññatti*); physical life (*rūpa, jīvita*); the space element (*ākāsa, dhātu*), physical agility (*rupassa lahutā*), physical elasticity (*rūpassa mudutā*), physical adaptability (*rūpassa kammaññatā*), physical growth (*rūpassa upacaya*); physical continuity (*rūpassa santati*); and food (*āhāra*). (See **(Upādāna) Parivaṭṭa S**, S 22.56.7 n in Sutta Discovery 2004.) These 25 kinds of form are called the physical body (*rūpa, kāya*) in contrast to the mental body (*nāma, kāya*). Of these, the breathing process is “a certain body” because it is included in tangible object (“touch”) base (*phoṭṭabb’āyatana*). For this reason, it is said that one contemplates a body of air (*vāyo, kāya*), ie motion or pressure, among the four bodies (the four great elements), or one sees breath as a body among the 25 kinds of form which are the physical body (*rūpa, kāya*). Therefore, one contemplates and sees a body in the body. [Based on notes in email from Nina van Gorkom.] See S:B 1916 n124. DA (on the Mahā Satipaṭṭhāna S) explains why “body” is mentioned twice here: “For determining the object and isolating it,” which Nāṇamoli paraphrases as “This means not confusing, during meditation, body with feeling, mind, etc. The body is contemplated just as body, feelings just as feelings, etc” (2001 n138 on **Satipaṭṭhāna S**).

<sup>30</sup> *Abhijjhā, domanassam*, which Walshe (1995:335 & n632) renders as “hankering and fretting for the world”; alt tr “longing and displeasure” or “longing and loathing”. MA says that covetousness and displeasure signify the first two hindrances—sensual desire and ill will—principal hindrances to be overcome for the practice to succeed. They thus represent the contemplation of mind-objects, which begins with the five hindrances. Cf M 1:274/39.13; see also the Mahā Satipaṭṭhāna S (D 22.13) and **Satipaṭṭhāna S** (M 10.36) on how to deal with the hindrances in one’s meditation. The monk effects the abandoning of the hindrances by the contemplations of impermanence, fading away (of lust), cessation (of suffering) and letting go (of defilements), and thus comes to look upon the object with equanimity. On *abhijjhā, domanassa*, there is an interesting related passage from **Pubba or Pubb’eva Sambodha S**: “Monks, before my awakening, when I was still a bodhisattva, this thought occurred to me... ‘Whatever physical and mental joy (*sukha, somanassa*) there is in the world, that is the gratification (*assāda*) in the world; that the world is impermanent, suffering and of the nature to change, that is the wretchedness (*ādīnava*) in the world—the removal and abandoning of desire and lust for the world, that is the escape from the world’.” (A 1:258/3.101, pointed out to me by Robert Eddison). My understanding here regarding the naming of the first two mental hindrances as *abhijjhā, domanassa* is to show that with their elimination the other hindrances are eliminated, too—a view confirmed by Ajahn Brahmavariso (30 March 2003). This is confirmed by the Comys: “But here since taking *abhijjhā* includes *kāma-c, chanda*, and taking *domanassa* includes *vyāpāda*, therefore it should be understood that the abandoning of the hindrances is spoken of by indicating the pair that is strong among those items that make up the hindrances” (DA 3:759 = MA 1:244 = VbhA 220). Here Gethin adds a parenthetical note: “The taking of *domanassa* includes *vyāpāda* because all *citt[ā]* rooted in aversion is accompanied by unpleasant mental feeling.” (2001:49 f & n95). On the connection between this *ātāpi...* *domanassam* phrase and the 5 faculties, see Gethin 2001:138-140.

<sup>31</sup> DA says that “monk” (*bhikkhu*) here indicates “whoever undertakes that practice... is here included under the term *bhikkhu*”. See Dh 142; also Dh 362, 260-270. Cf *Bhikkhu Vagga* (ch 25) and *Brāhmaṇa Vagga* (ch 26) of Dh.

<sup>32</sup> “World” (*loka*). The Vibhaṅga says: “This very body is the world, and the five aggregates of clinging (i.e. form, feeling, perception, formations and consciousness) are the world—this is called the world.” (Vbh 195). However, in his amplified tr at Vibh 105, U Thittila has “world (i.e., in ideational objects)” (*dhammā*, mental objects) (Vibh:T 139).

<sup>33</sup> *sampajāno satimā*. Vism 163=4.172 explains that full awareness (*sampajañña=paññā*) has the characteristic of non-confusion; its function is to investigate and manifested as scrutiny. Mindfulness (*sati*) has the characteristic of remembering. Its function is not to forget and is manifested as guarding. *Sampajāno* is also tr as “fully understanding”, “clearly comprehending” (see Nāṇamoli & Bodhi 2001 n147; also Prayudh 1995:265). See n9.

**(B) vedanāsu vedanānupassī** viharati ātāpī sampajāno satimā, vineyya loke abhijjhā,domanassaṃ;  
in feelings / feelings contemplating / he stays / exertive / fully aware / mindful / having put away / in the world / covetousness & displeasure

**(B)** Having put away covetousness and displeasure for the world he dwells exertive, fully aware, and mindful, **contemplating feelings in the feelings...**

**(C) citte cittānupassī** viharati ātāpī sampajāno satimā, vineyya loke abhijjhā,domanassaṃ;

in the mind / the-mind contemplating / he stays / exertive / fully aware / mindful / having put away / in the world / covetousness & displeasure

**(C)** Having put away covetousness and displeasure for the world he dwells exertive, fully aware, and mindful, **contemplating a mind in the mind...**

**(D) dhammesu dhammānupassī** viharati ātāpī sampajāno satimā, vineyya loke

in mind-objects / mind-objects contemplating / he stays / exertive / fully aware / mindful / having put away / in the world

**(D)** Having put away covetousness and displeasure for the world he dwells exertive, fully aware, and

abhijjhā,domanassaṃ.

covetousness & displeasure

mindful, **contemplating a dharma in the dharmas.**

[Uddeso niṭṭhito.]

The summary / has ended.

[The synopsis is concluded.]

## A. Kāyānupassanā

Contemplation on the body

### A. Contemplation of the body

#### i. Kāyānupassanā ānāpāna pabbam

Body contemplation / in-and-out-breath / section

##### (i) Mindfulness of the in-and-out-breath<sup>34</sup>

<374> [291] 2 Kathaṃ ca pana, bhikkhave, bhikkhu kāye kāyānupassī viharati?

How / and but (but how) / O monks / a monk / in the body / the-body contemplating / he stays

[291] 2 And how, monks, does a monk dwell contemplating a body in the body?<sup>35</sup>

Idha, bhikkhave, bhikkhu araṇṇa,gato vā rukkha,mūla,gato vā suññ'āgāra,gato vā,

Here / O monks / a monk / the-forest gone-to / or / a-tree root gone-to / or / empty house gone-to / or

Here, monks, a monk who has gone to the forest or to the foot of a tree or to an empty house,<sup>36</sup>

<sup>34</sup> The header tr here omits the Be header, *Kāyānupassanā*, etc, since they repeat.

<sup>35</sup> “Contemplating a body in the body”, [32] “contemplating a feeling in the feelings”, [34] “contemplating a mind in the mind, and [36] “contemplating dharmas as in the dharmas.” Comy explains that such a repetition has the purpose of precisely determining the object of contemplation and of isolating that object from others with which it might be confused (MA 1:241 f). In each case, the object should be contemplated simply as a body, and not as a man, a woman, a self or a living being. That is to say, they are not to be seen as “This is mine” (*etam mama*) (which arises through craving, *taṇhā*), or as “This I am” (*eso 'ham asmi*) (due to conceit, *māna*), or as “This is my self” (*eso me attā*) (due to wrong view, *diṭṭhi*) (**Anattā,lakkhaṇa** S, S 3:68). These three are also known as “latent tendencies to ‘I’-making, ‘mine’-making and conceit” (*ahaṇ,kāra,mamaṇ,kāra,mānānusaya*) (M 22.15, 72.15, 112.11 20, S 2:75, 3:236, 4:41, A 1:132, 133). They are called the three obsessions (*gāha*) and are the main factors behind conception (M 1) and mental proliferation (M 18). In short, such experiences are not “beliefs” but direct experiences of reality. See Bodhi,1980:8-11; Peter Harvey, *The Selfless Mind*, 1995:32 f.

<sup>36</sup> Sometimes rendered as “empty place”.

nisīdati pallaṅkaṃ ābhujitvā, ujuṃ kāyaṃ paṇidhāya, parimukhaṃ<sup>37</sup> satim upaṭṭhapetvā.  
 he sits / cross-legged / having bent / straight / the body / having applied / before him / mindfulness / having established.  
 sits down, and having crossed his legs and keeping his body upright, establishes mindfulness before him.

So sato’va assasati, sato’va passasati:

He / mindfully just / he breathes in / mindfully just / he breathes out:

Mindfully he breathes in, mindfully he breathes out.<sup>38</sup>

(1) dīghaṃ vā assasanto ‘Dīghaṃ assasāmi’ ti pajānāti;

long / or / breathing in / long / I breathe in (endquote) / he knows

(1) breathing in long, he knows [understands]: ‘Long in-breath [I breathe in long]’;<sup>39</sup>

dīghaṃ vā passasanto ‘Dīghaṃ passasāmi’ ti pajānāti;

long / or / breathing out / long / I breathe out (endquote) / he knows

or, breathing out long, he knows: ‘Long out-breath [I breathe out long]’;

(2) rassaṃ vā assasanto ‘Rassaṃ assasāmi’ ti pajānāti;

short / or / breathing in / short / I breathe in (endquote) / he knows

(2) or, breathing in short, he knows: ‘Short in-breath [I breathe in short]’;

rassaṃ vā passasanto ‘Rassaṃ passasāmi’ ti pajānāti;

short / or / breathing out / short / I breathe out (endquote) / he knows

or, breathing out short, he knows: ‘Short out-breath [I breathe out short]’;

(3) ‘Sabba,kāya,paṭisaṃvedī<sup>40</sup> assasissāmi’ ti sikkhati;

all the-body experiencing / I breathe in (endquote) / he trains (himself)

(3) he trains himself thus: ‘I will breathe in experiencing the whole body (of breath)’;<sup>41</sup>

<sup>37</sup> “Internally...” The sutta formulation includes the progression *ajjhataṃ/bahiddhā/ajjhata,bahiddhā* for all four *satipaṭṭhana*. This is not simply a mechanical process. Gethin explains that this repetition has “to do with the blurring of distinction between self and other—something which is, of course, entirely consistent with the notion of not-self in Buddhist thought. Thus as the *bhikkhu* watches body, feelings, mind and *dhammas* within, without, within and without, rather than seeing a world made up of distinct ‘persons’ or ‘selves’, he becomes progressively aware of a world of *dhamma* made up entirely of *dhammas* of all of which are ‘not-self’. (2001:54 f).

<sup>38</sup> The Skt word for “breath” is *prāṇa* (Pali *pāṇa*), which also refers to “life-force”. Its Greek cognate is *pneuma*, from which we get “pneumatic,” “pneumonia,” etc. Another Indian word for breath is *āna*, as found in the dvandva *ānāpāna*, usually rendered as “in and out breath,” sometimes used interchangeably as “out and in breath”. The word *ānā* has the Latin cognate of *anima* (breath, soul) as in found such English words as “animal,” “animated,” etc.

<sup>39</sup> I have rendered these important sentences of the first 2 (“noting”) tetrads to reflect a “bare noting” (denoted by *pajānati*) that should occur in meditation whose emphasis is focus and not grammatically complete sentences, unlike the “training” tetrads (each of which ends with *sikkhati*).

<sup>40</sup> “The whole body”, so Thich Nhat Hanh (1990:6, 46-49) & esp Bodhi (2001 n141). MA glosses as “the whole body of breath” that is, its three phases of each in-breath and out-breath through its three phases of beginning, middle and end. Cf the remark that the in-and-out-breath is “a body among the bodies” (§24). However, according to transpersonal psychology (especially bodywork and breathwork), the whole *body* breathes. On *kāya*, see Harvey 1995:260 n3.

<sup>41</sup> “Experiencing the whole body (of breath),” *sabba,kāya,paṭisaṃvedī*. MA glosses *sabba,kāya* as “the whole body of breath” that is, its three phases of each in-breath and out-breath through its three phases of beginning, middle and end (Brahmavamso, 2002:60). Brahmavamso keeps to this tradition, teaching that “you have just the target in your mind—just the breath and nothing else...the full attention on the breath” (“Beautiful Breath,” 1999). “You see it from the very start when it originates out of the silence, and you see it grow to its peak and then fade away again, until the in-breath has completely subsided. You have such a degree of clarity that you even see that space between the breaths. The in-breath has stopped, the out-breath has yet to arise. There’s a pause there. Then the out-breath begins to grow to it peak and then fade away into nothingness again. That’s what we call **the whole of the breath**” (2002:60). However, Thich Nhat Hanh (1990:6, 46-49) & esp Bodhi (2001 n141) take *sabba,kāya* to mean “the whole physical body.” Cf the



‘Sabba,kāya,paṭisaṃvedī passasissāmī ti sikkhati;  
all the-body experiencing / I breathe out (endquote) / he trains (himself)  
he trains himself thus: ‘I will breathe out experiencing the whole body (of breath)’;

- (4) ‘Passambhayaṃ kāya,saṅkhāraṃ<sup>42</sup> assasissāmī’ ti sikkhati;  
calming / the-body function / I will breathe in (endquote) / he trains (himself)  
(4) he trains himself thus: ‘I will breathe in calming the bodily function (of breathing)’;

‘Passambhayaṃ kāya,saṅkhāraṃ passasissāmī’ ti sikkhati.  
calming / the-body function / I will breathe out (endquote) / he trains (himself)  
he trains himself thus: ‘I will breathe out calming the bodily function (of breathing).’

Seyyathā pi, bhikkhave, dakkho bhama,kāro vā bhama,kār’ antevāsī vā:  
Just as / too / O monks / skilled / turning-maker / or / turning-maker’s resident / or  
Just as, monks, a skilled turner or his apprentice,

dīghaṃ vā añchanto ‘Dīghaṃ añchāmī’ ti pajānāti,  
long / or / turning / long / I turn (endquote) / he knows  
when making a long turn, knows [understands] that he is making a long turn,

rassaṃ vā añchanto ‘Rassaṃ añchāmī’ ti pajānāti,  
short / or / turning / short / I turn (endquote) / he knows  
or in making a short turn, knows that he is making a short turn,

evam eva kho, bhikkhave, bhikkhu  
thus / just / indeed / O monks / a monk  
so, too, monks, a monk,

- (1) dīghaṃ vā assasanto ‘Dīghaṃ assasāmī’ ti pajānāti,  
long / or / breathing in / long / I breathe in (endquote) / he knows  
(1) breathing in long, he knows [understands]: ‘Long in-breath [I breathe in long],’<sup>43</sup>

dīghaṃ vā passasanto ‘Dīghaṃ passasāmī’ ti pajānāti;  
long / or / breathing out / long / I breathe out (endquote) / he knows  
or, breathing out long, he knows: ‘Long out-breath [I breathe out long]’;

- (2) rassaṃ vā assasanto ‘Rassaṃ assasāmī’ ti pajānāti,  
short / or / breathing in / short / I breathe in (endquote) / he knows  
(2) or, breathing in short, he knows: ‘Short in-breath [I breathe in short],’

rassaṃ vā passasanto ‘Rassaṃ passasāmī’ ti pajānāti;  
short / or / breathing out / short / I breathe out (endquote) / he knows  
or, when he is breathing out short, he knows: ‘Shout out-breath [I breathe out short]’;

---

remark that the in-and-out-breathing is “a body among the bodies” (§24). According to transpersonal psychology (especially bodywork and breathwork), the whole *body* “breathes.” For the simile of the teacher and his three archer students illustrating the experience of the total breath, see Brahmavamsa 2002:62 f. For a discussion, see Anālayo, *Satipaṭṭhāna*, 2003:131 f.

<sup>42</sup> *kāya,saṅkhāra*. The bodily formation is the in-and-out-breath itself (M 44.13). This calming process may lead to the development of *jhāna*, but this is not the primary object here. See Cūḷa Vedalla S (M 44.14) for explanation of *kāya,saṅkhāra*.

<sup>43</sup> On the translation here, see n17.

- (3) ‘Sabba,kāya,paṭisaṃvedī assasissāmī’ ti sikkhati,  
all the-body experiencing / I breathe in (endquote) / he trains (himself)  
(3) he trains himself thus: ‘I will breathe in experiencing the whole body,’

‘Sabba,kāya,paṭisaṃvedī passasissāmī’ ti sikkhati;  
all the-body experiencing / I breathe out (endquote) / he trains (himself)  
he trains himself thus: ‘I will breathe out experiencing the whole body’;

- (4) ‘Passambhayaṃ kāya,saṅkhāraṃ assasissāmī’ ti sikkhati,  
calming / the-body formation / I breathe in (endquote) / he trains (himself)  
(4) He trains himself thus: ‘I will breathe in calming the bodily function (of breathing),’

‘Passambhayaṃ kāya,saṅkhāraṃ passasissāmī’ ti sikkhati.  
calming / the-body formation / I breathe out (endquote) / he trains (himself)  
he trains himself thus: ‘I will breathe out calming the bodily function (of breathing)’;

### Vipassanā

Insight  
Insight

[292] (1) Iti ajjhataṃ vā kāye kāyānupassī viharati,  
Thus / internally / or / in the body / the-body contemplating / he stays  
(1) So he dwells contemplating a body in the body internally,<sup>44</sup>

- (2) bahiddhā vā kāye kāyānupassī viharati,  
externally / or / in the body / the-body contemplating / he stays  
(2) or, he dwells contemplating a body in the body externally,
- (3) ajjhata,bahiddhā vā kāye kāyānupassī viharati.  
internally externally / or / in the body / the-body contemplating / he stays  
(3) or, he dwells contemplating a body in the body both internally and externally;
- (4) Samudaya,dhammānupassī vā kāyasmim viharati,  
Arising / mind-objects contemplating / or / in the body / he stays  
(4) or, he dwells contemplating states that arise in the body,
- (5) vaya,dhammānupassī vā kāyasmim viharati,  
falling-away mind-objects contemplating / or / in the body / he stays  
(5) or, he dwells contemplating states that fall away in the body,
- (6) samudaya,vaya,dhammānupassī vā kāyasmim viharati.  
arising falling-away mind-objects contemplating / or / in the body / he stays  
(6) or, he dwells contemplating states that arise and fall away in the body.

<sup>44</sup> “Internally...” The sutta formulation includes the progression *ajjhataṃ/bahiddhā/ajjhata,bahiddhā* for all four *satipaṭṭhana*. This is not simply a mechanical process. Gethin explains that this repetition has “to do with the blurring of distinction between self and other—something which is, of course, entirely consistent with the notion of not-self in Buddhist thought. Thus as the *bhikkhu* watches body, feelings, mind and *dhammas* within, without, within and without, rather than seeing a world made up of distinct ‘persons’ or ‘selves’, he becomes progressively aware of a world of *dhamma* made up entirely of *dhammas* of all of which are ‘not-self’. (2001:54 f).

- (7) ‘Atthi kāyô’ ti vā pan’assa sati paccupaṭṭhitā hoti,  
There is / a body (endquote) / or / indeed of this / mindfulness / is established / is
- (7) Or else, he maintains the mindfulness that ‘There is a body’,
- (8) yāva-d-eva ñāṇa,mattāya paṭissati,mattāya.  
That much / just / knowledge for-that-much / awareness for-that-much.
- (8) just sufficient for knowing and awareness.
- (9) Anissito ca viharati, na ca kiñci loke upādiyati.  
Not dependent / and / he stays / not / and / whatever / in the world / he clings.
- (9) And he dwells independent, not clinging to anything in this world.
- (10) Evam pi kho, bhikkhave, bhikkhu kāye kāyânupassī viharati.  
Thus / too / indeed / O monks / a monk / in the body / the-body contemplating / he stays
- (10) And this, monks, is how a monk dwells contemplating a body in the body.

[Ānāpāna pabbam niṭṭhitam.]  
The in-and-out-breath / section / has ended.  
[The In-and-out-breath Chapter is concluded.]

## ii. Kāyānupassanā iriyā, patha pabbam

body contemplation / postures / section

### (ii) The Four Postures

<375> 3 Puna ca param, bhikkhave, bhikkhu

again / and / other / O monks / a monk

3 Furthermore, monks, a monk,

- (1) gacchanto vā ‘Gacchāmī’ ti pajānāti,  
walking / or / I walk (endquote) / he knows
- (1) while walking, knows [understands], ‘Walking’;<sup>45</sup>
- (2) ṭhito vā ‘Ṭhito’mhī’ ti pajānāti,  
standing / or / standing I-am (endquote) / he knows
- (2) or, while standing, he knows, ‘Standing’;
- (3) nisinno vā ‘Nisinno’mhī’ ti pajānāti,  
sitting / or / sitting I-am (endquote) / he knows
- (3) or, while sitting, he knows, ‘Sitting’;
- (4) sayāno vā ‘Sayāno’mhī’ ti pajānāti.  
lying down / or / lying-down I-am (endquote) / he knows
- (4) or, while lying down, he knows, ‘Lying down’.

Yathā yathā vā pan’assa kāyo pañihito hoti, tathā tathā nam pajānāti.

Whichever / whichever / or / indeed / his / body / disposed / is / like that / like that / it / he knows

In whatever way his body is disposed, that is how he knows it.

<sup>45</sup> On the translation here, see n17.

**Vipassanā**Insight  
Insight

[293] Iti ajjhattaṃ vā kāye kāyānupassī viharati,  
 thus / internally / or / in the body / the-body contemplating / he stays  
 So he dwells contemplating a body in the body internally,

bahiddhā vā kāye kāyānupassī viharati...pe...  
 externally / or / in the body / the-body contemplating / he stays...etc...  
 or he dwells contemplating a body in the body externally,...etc...

Anissito ca viharati, na ca kiñci loke upādiyati.  
 Not dependent / and / he stays / not / and / whatever / in the world / he clings.  
 And he dwells independent, not clinging to anything in this world.

Evam pi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.  
 Thus / too / indeed / O monks / a monk / in the body / the-body contemplating / he stays  
 And this, monks, is how a monk dwells contemplating a body in the body.

[Iriyā, patha pabbamāni niṭṭhitāni.]  
 Postures / section / has ended  
 [The Postures Chapter is concluded.]

**(iii) Kāyānupassanā sampajāna pabbamāni**  
 Body contemplation / full awareness / section  
**iii. Full awareness**

<376> 4 Puna ca param, bhikkhave, bhikkhu  
 Again / and / other / O monks / a monk  
 4 Furthermore, monks, a monk,

- (1) abhikkante paṭikkante sampajāna, kārī hoti,  
 when he goes forwards / when he goes backwards / with-full-awareness acting / is  
 (1) while going forward or back, he is fully aware of what he is doing.
- (2) ālokite vilokite sampajāna, kārī hoti,  
 when he looks ahead / when he looks back / with-full-awareness acting / is  
 (2) while looking forward or back, he is fully aware of what he is doing.
- (3) samiñjite pasārite sampajāna, kārī hoti,  
 when he bends / when he stretches / with-full-awareness acting / is  
 (3) while bending or stretching, he is fully aware of what he is doing.
- (4) saṅghāṭi, patta, cīvāra, dhāraṇe sampajāna, kārī hoti,  
 upper-robe bowl outer-robe when-he-carries / with-full-awareness acting / is  
 (4) while carrying his upper robe, outer robe and bowl, he is fully aware of what he is doing.
- (5) asite pīte khāyite sāyite sampajāna, kārī hoti,  
 when he eats / when he drinks / when he chews / when he tastes / with-full-awareness acting / is  
 (5) while eating, drinking, chewing and tasting, he is fully aware of what he is doing.

(6) uccāra,passāva,kamme sampajāna,kārī hoti,

Defaecation urination in the action / with-full-awareness acting / is

(6) while voiding or peeing, he is fully aware of what he is doing.

(7) gate ṭhite nisinne sutte jāgarite bhāsīte tuṅhī,bhāve

When he goes / when he stands / when he sits / when asleep / when awake / when he talks / silent being

(7) while walking, while standing, while sitting, while asleep, while awake,<sup>46</sup> while talking, while

sampajāna,kārī hoti.

with-full-awareness acting / is

silent, he is fully aware of what he is doing.

### Vipassanā

Insight

Insight

[293] Iti ajjhataṃ vā kāye kāyānupassī viharati,

thus / internally / or / in the body / the-body contemplating / he stays

So he dwells contemplating a body in the body internally,

bahiddhā vā kāye kāyānupassī viharati...pe...

externally / or / in the body / the-body contemplates / he stays...etc...

or he dwells contemplating a body in the body externally,...etc...

Anissito ca viharati, na ca kiñci loke upādiyati.

not dependent / and / he stays / not / and / whatever / in the world / he clings.

And he dwells independent, not clinging to anything in this world.

Evam pi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

thus / too / indeed / O monks / a monk / in the body / the-body contemplates / he stays

And this, monks, is how a monk dwells contemplating a body in the body.

[Sampajāna pabbāṃ niṭṭhitaṃ.]

Full awareness / section / has ended

[The Full Awareness Chapter is concluded.]

### iv. Kāyānupassanā paṭikūla.manasikāra pabbāṃ<sup>47</sup>

the-body contemplation / repulsive / consideration / section

#### (iv) Reflection on the Repulsive [31 Parts of the Body]

<sup>46</sup> “When asleep, when awake” *sutte jāgarite*. Comy glosses *sutte* as *sayane*, “lying down, sleeping”. *Sutte* is often erroneously rendered as “falling asleep,” which is *niddam okkamati*. Similarly, *jāgarite* refers to the state of being awake, not to “waking or rising from sleep” (*pabujjhati*). “The practice of mindfulness focused on sleeping means one uses the old experience, now past, of having been asleep as the focus of superpower mindfulness **now**. It is mindfulness taking an old experience as its object. This may sound pedantic to you now, but it becomes crucially important, as you will see when I explain the focus of mindfulness on the *citta* (mind-consciousness).” (Ajahn Brahmavamsa 2002:26, 32-34). A clear example of being “fully aware” when sleeping is mentioned in **Mahā Parinibbāna S** (D 16), when it is said that the Buddha, on going to sleep, would make “a mental note of rising up (in due course)” (D 16.4.40/2:134 f). See §C header n.

<sup>47</sup> In the Suttas, this practice is called *asubha,saññā* (perception of foulness). The term *asubha,nimitta* (the sign of foulness) in Comys, refers to one or other of the 10 foul objects, ie a corpse in one of the 10 stages of decomposition (Vism 6.1-11/178 f).

<377> 5 Puna ca param, bhikkhave, bhikkhu imam eva kāyaṃ, uddham pāda, talā, adho

Again / and / other / O monks / a monk / this / just / body / upwards / feet soles / downwards

5 Furthermore, monks, a monk reviews this very body, wrapped in skin and full of various impurities,

kesa, matthakā, taca, pariyantaṃ pūraṃ nāna-p, pakāssa asucino paccavekkhati:

head-hair crown skin to-the-end / full / of various kinds / impurities / he reviews

from the soles of the feet upwards and from the crown of his head downwards:

‘Atthi imasmim kāye.’<sup>48</sup>

there is / in this / in the body

‘In this body there are’<sup>49</sup>

(1) kesā lomā nakhā dantā taco,<sup>50</sup>

hair / body-hair / nails / teeth / skin

(1) head-hair, body-hair, nails, teeth, skin,<sup>51</sup>

(2) māmsaṃ nahāru aṭṭhi aṭṭhi, miñjaṃ vakkāṃ,

flesh / sinews / bone / bone-marrow / kidney

(2) flesh, sinews, bones, bone-marrow, kidney;

(3) hadayaṃ yakanāṃ kilomakāṃ pihakāṃ papphāsaṃ,

heart / liver / pleura / spleen / lungs

(3) heart, liver, pleura,<sup>52</sup> spleen, lungs,<sup>53</sup>

(4) antaṃ anta, guṇaṃ (Be 2.0234) udariyaṃ karīsaṃ.

Mesentery / bowels / stomach contents / excrement

(4) mesentery, bowels, stomach contents, excrement,<sup>54</sup>

<sup>48</sup> Here there are a total of 31 parts of the body. Later tradition adds the 32<sup>nd</sup> part—*matthake mattha, luṅgaṃ* (the brain (in the head)) (Kh 3, Pm 1:6 f; Vism 8.42-144/239-266). Although “brain” is usually listed last, Comys list it as no. 20, after “excrement” (KhA 60; Vism 8.126/260) in the set headed by “mesentery” since they have similar or related appearances. For a fascinating discussion on how ancient ascetics obtain such knowledge of the human anatomy, see Zysk 1998:34-37.

<sup>49</sup> In this meditation of parts of the body, groups (1)-(4) constitute the **earth** element (**Mahā Rāhul’ovāda S**, M 62.8/1:421 f); groups (5)-(6) constitute the **water** element (ib M 62.9/1:422). The same sutta describes the **fire** element as *that by which one is warmed, ages, and burns, and that by which what is eaten, drunk, chewed and tasted gets completely digested*, or whatever else that is liquid, liquefied and clung to internally and individually [belonging to oneself] (M 62.10/1:422); and the **air** element as *up-going winds [burping], down-going winds, winds in the belly [flatulence], winds that course through the limbs, in-breath and out-breath*, or whatever else that is air, airy and clung to internally and individually [belonging to oneself] (M 62.11/1:422 f).

<sup>50</sup> “Head-hair, body-hair, nails, teeth, skin; flesh, sinews, bones, bone-marrow, kidney; heart, liver, pleura, spleen, lungs; mesentery, bowels, stomach contents, excrement” constitute the “earth element” of the body. See Mahā Rāhul’ovāda S (M 62.8/1:421 f)

<sup>51</sup> The meditation on these five parts “with skin as the fifth” or “skin pentad” (*taca, pancake kamma-ṭ, ṭhāna*) (Vism 242=8.50) forms the basic spiritual practice first taught to novices on their initiation.

<sup>52</sup> “Pleura,” *kilomaka*, ie a pair of membranous sacs surround the lungs.

<sup>53</sup> *Hadayaṃ yakanāṃ kilomakāṃ pihakāṃ papphāsaṃ*.

<sup>54</sup> Here there are a total of 31 parts of the body. Later tradition adds the 32<sup>nd</sup> part—*matthake mattha, luṅgaṃ* (the brain (in the head)) (Kh 3, Pm 1:6 f; Vism 8.42-144/239-266). Although “brain” is usually listed last, Comys list it as no. 20, after “excrement” (KhA 60; Vism 8.126/260) in the set headed by “mesentery” since they have similar or related appearances. For a fascinating discussion on how ancient ascetics obtain such knowledge of the human anatomy, see Zysk 1998:34-37. See foll n.

(5) pittaṃ semhaṃ pubbo lohitaṃ sedo medo,  
bile / phlegm / pus / blood / sweat / fat  
(5) bile, phlegm, pus, blood, sweat, fat;

(6) assu vasā kheḷo siṅghāṇikā lasikā muttan' ti.  
tears / tallow / saliva / snot / fluid of joints / urine (endquote)  
(6) tears, tallow, saliva, snot, synovial fluid, urine.<sup>55</sup>

Seyyathā pi, bhikkhave, ubhato,mukhā mutoli pūrā nānā,vihitassa dhañṇassa,  
Just as / too / O monks / on-both mouths / a bag / full / various kinds / of grain  
Just as if there were a bag, open at both ends, full of various kinds of grain,

seyyathādaṃ sālīnaṃ vīhīnaṃ muggānaṃ māsānaṃ tilānaṃ taṇḍulānaṃ.  
Just-as this / hill-rice / paddy / green gram / kidney-beans / sesame / husked rice  
such as hill-rice, paddy, green gram,<sup>56</sup> kidney-beans, sesame, husked rice,<sup>57</sup>

Tam enaṃ cakkhumā puriso muñcitvā paccavekkheyya:  
that / him / one with eyes / person / having opened / would examine  
and a man with good sight were to open the bag and examine them (thus):

Ime sālī ime vīhī ime muggā ime māsā ime tilā ime taṇḍulā ti.  
these / hill-rice / these / paddy / these / green gram / these / kidney-beans / these sesame / these husked rice (endquote)  
'This is hill-rice; this is paddy, this is green gram, this is kidney-bean, this is sesame, this is husked rice,'

Evam eva kho, bhikkhave, bhikkhu imam eva kāyaṃ, uddham pāda,taḷā, adho kesa,matthakā,  
Thus / just / indeed / O monks / a monk / this / just / body / upwards / feet soles / downwards / head-hair crown  
So, too, a monk reviews this very body, wrapped in skin and full of various impurities, from the soles of

taca,pariyantaṃ pūraṃ nāna-p,pakāraṃ asucino paccavekkhati:  
skin to-the-end / full / of various kinds / impurities / he reviews  
the feet upwards and from the crown of his head downwards:

Atthi imasmim kāye:  
There is / in this / body  
'In this body there are

(1) kesā lomā nakhā dantā taco,  
hair / body-hair / nails / teeth / skin  
(1) head-hair, body-hair, nails, teeth, skin;

(2) māmsaṃ [294] nahāru aṭṭhi aṭṭhi,miñjaṃ vakkam,  
flesh / sinews / bone / bone-marrow / kidney  
(2) flesh, sinews, bones, bone-marrow, kidney;

(3) hadayaṃ yakanāṃ kilomakāṃ pihakāṃ papphāsāṃ,  
heart / liver / pleura / spleen / lungs  
(3) heart, liver, pleura, spleen, lungs;

<sup>55</sup> "Bile, phlegm, pus, blood, sweat, fat; tears, tallow, saliva, snot, synovial fluid, urine" constitute the "water element" of the body. See Mahā Rāhul'ovāda S (M 62.9/1:422)

<sup>56</sup> Mung beans.

<sup>57</sup> The Pali substantives are in the plural, but here rendered in the English idiomatic singular.

- (4) antaṃ anta, guṇaṃ udariyaṃ karīsaṃ.  
Mesentery / bowels / gorge (stomach contents) / excrement
- (4) mesentery, bowels, gorge,<sup>58</sup> excrement;
- (5) pittaṃ semhaṃ pubbo lohitaṃ sedo medo,  
bile / phlegm / pus / blood / sweat / fat
- (5) bile, phlegm, pus, blood, sweat, fat;
- (6) assu vasā kheḷo siṅghāṇikā lasikā muttan’ ti.  
tears / tallow / saliva / snot / fluid of joints / urine (endquote)
- (6) tears, tallow, saliva, snot, synovial fluid, urine.’

**Vipassanā**

Insight  
Insight

Iti ajjhataṃ vā kāye kāyānupassī viharati,  
Thus / internally / or / in the body / the-body contemplating / he stays  
So he dwells contemplating a body in the body internally,

bahiddhā vā kāye kāyānupassī viharati...pe...  
externally / or / in the body / the-body contemplating / he stays...etc...  
or he dwells contemplating a body in the body externally,...etc...

Anissito ca viharati, na ca kiñci loke upādiyati.  
Not dependent / and / he stays / not / and / whatever / in the world / clings.  
And he dwells independent, not clinging to anything in this world.

Evam pi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.  
Thus / too / indeed / O monks / a monk / in the body / the-body contemplating / he stays  
And this, monks, is how a monk dwells contemplating a body in the body.

[Paṭikūla.manasikāra pabbaṃ niṭṭhitaṃ.]  
Repulsiveness / consideration / section / has ended  
[ The Reflection on the Repulsive is concluded.]

**v. Kāyānupassanā dhātu,manasikāra pabbaṃ**

Contemplation of the body / element-consideration / section

**(v) The Reflection on the (Four) Elements**

<378> 6 Puna ca paraṃ, bhikkhave, bhikkhu imam eva kāyaṃ yathā, ṭhitaṃ yathā, paṇihitaṃ<sup>59</sup>  
Moreover / and / other / O monks / a monk / this / very / body / whichever has-stood / whichever has-placed

6 Furthermore, monks, a monk reviews this very body, however it may be postured or disposed,  
dhātuso paccavekkhati:  
in terms of the elements / review  
only in terms of the elements.<sup>60</sup>

<sup>58</sup> Gorge. All such terms are not meant to be technically correct anatomical parts but as subjects of meditation to arouse detachment or disenchantment with the body. Those unfamiliar with such terms as “gorge” should familiarize themselves with them, preferably by visualizing them.

<sup>59</sup> “Postured or disposed.” That is, in whatever posture (standing, walking, sitting or lying down) or disposed in whatever mental state.



‘Atthi imasmim kāye

There is / in this / in the body

‘There are in this body

(1) paṭhavī,dhātu

earth / element

(1) the earth-element,

(2) āpo,dhātu

water / element

(2) the water-element,

(3) tejo,dhātu

fire / element

(3) the fire-element,

(4) vāyo,dhātū ti

wind / element (endquote)

(4) the air-element.’<sup>61</sup>

Seyyathā pi, bhikkhave, dakkho go,ghātako vā go,ghātak’antevāsī vā gāvim vadhitvā

Just as / too / O monks / skilled / cow-killer / or / cow-killer resident / or / a cow / having killed

Just as a skilled butcher or his apprentice, having slaughtered a cow, were to sit at the cross-roads with

catu,mahā,pathe bilaso vibhajitvā nisinno assa,

four-great-path / carcass / having cut up / sitting / he would

the carcass divided into portions,

evam eva kho, bhikkhave, bhikkhu imam eva kāyaṃ yathā,ṭhitam yathā,paṇihitam

even so / just / indeed / O monks / a monk / this / very / body / whichever has-stood / whichever has-placed

Furthermore, monks, a monk reviews this very body, however it may be postured or disposed, only

dhātuso paccavekkhati:

regarding the elements / he reviews

in terms of the elements:

‘Atthi imasmim kāye paṭhavī,dhātu āpo,dhātu tejo,dhātu vāyo,dhātū’ti.

There is / in this / in the body / earth-element / water-element / fire-element / wind-element (endquote)

‘There are in this body the earth element, the water element, the fire element, the air element.

<sup>60</sup> In the Tibetan Buddhist tradition, the 4 elements dissolve in the death-process thus: earth dissolves into water, water into fire, fire into air, air into space; the consciousness dissolves in 4 further stages (white flash, red flash, black flash, clear light). See Lati Rinbochay & Jeffrey Hopkins, *Death, Intermediate State and Rebirth in Tibetan Buddhism*, Ithaca, NY: Snow Lion, 1979:13-57; Terry Clifford, *Tibetan Buddhist Medicine and Psychiatry: The Diamond Healing*, York Beach, ME: Samuel Weiser, 1984:108-114; Kalu Rinpoche, *Luminous Mind: The Way of the Buddha*, Boston: Wisdom Publications, 1997:53-56; Margaret Coberly, *Sacred Passage: How to provide fearless, compassionate care for the dying*, Boston & London: Shambhala, 2002:79-98.

<sup>61</sup> “Earth” (*paṭhavī*) or extension, “water” (*āpo*) or cohesion, “fire” (*tejo*) or temperature, “air” (*vāyo*) or motion. These are the ancient Indian names for the four “great elements” (*mahā,bhūta*) or qualities present in varying proportions in all matter, that is, the various states of matter.

**Vipassanā**

Insight

**Insight**

Iti ajjhattaṃ vā kāye kāyānupassī viharati,

Thus / internally / or / in the body / the-body contemplating / he stays

So he dwells contemplating a body in the body internally,

bahiddhā vā kāye kāyānupassī viharati...pe... [295]

externally / or / in the body / the-body contemplating / he stays...etc...

or he dwells contemplating a body in the body externally,...etc...

Anissito ca viharati, na ca kiñci loke upādiyati.

Not dependent / and / he stays / not / and / whatever / in the world / clings.

And he dwells independent, not clinging to anything in this world.

Evam pi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

Thus / too / indeed / O monks / a monk / in the body / the-body contemplating / he stays

And this, monks, is how a monk dwells contemplating a body in the body.

[Dhātu,manasikāra pabbamāṃ niṭṭhitam.]

Element-consideration / section / is concluded

[The Reflection on the Elements Chapter is concluded.]

**vi. Kāyānupassanā nava,sīvathika pabbamāṃ**

Body contemplation / nine charnel-related / section

**(vi) The Nine Charnel-ground Contemplations**

<379> 7 (1) Puna (Be 2.0235) ca param, bhikkhave, bhikkhu seyyathā pi passeyya sarīram

Moreover / and / other / O monks / a monk / just as / too / would see / a body

7 (1) Furthermore, monks, just as if he were to see a body

sīvathikāya chaḍḍitam ekāha,mataṃ vā dvīha,mataṃ vā tīha,mataṃ vā uddhumātakam vinīlakam

in a charnel / thrown aside / one-day dead / or / two-days dead / or / three-days dead / or / swollen up / become dark blue

thrown aside in a charnel-ground, one, two, three days dead, bloated, discoloured, festering,<sup>62</sup> so, too, he

vipubbaka,jātam, so imam eva kāyam upasaṃharati:

festering arisen / he / this / very / body / disposes [his mind]

compares his body with that, thinking:

‘Ayam pi kho kāyo evam,dhammo evam,bhāvī etaṃ anatītō’ ti.

This / too / indeed / body / thus state / thus become / this / is not passed (endquote)

‘Such is the nature of this body: it will become like that—this is unavoidable.’

<sup>62</sup> Cf (Cattāro) Pabhāna S (D 33.1.11(10)/3:225 = A 4.14/2:16 f) which says, “Here, monks, a monk guards the auspicious sign of concentration when it has arisen, that is to say, the perception [image] of a skeleton (*aṭṭhikam*, -*saññam*), the perception of the worm-infested (corpse) (*puḷavaka,saññam*), the perception of the discoloured (corpse) (*vinīlaka,saññam*), the perception of the festering (corpse) (*vipubbaka,saññam*), the perception of the fissured (corpse) (*vicchidaka,saññam*), the perception of the bloated (corpse). (*uddhumataka,saññam*). This simpler Aṅguttara listing is probably older than the more systematized set of Mahā Satipaṭṭhāna S.

**Vipassanā**

Insight

Insight

Iti ajjhataṃ vā kāye kāyānupassī viharati,  
 Thus / internally / or / in the body / the-body contemplating / he stays  
 So he dwells contemplating a body in the body internally,

bahiddhā vā kāye kāyānupassī viharati...pe...  
 externally / or / in the body / the-body contemplating / he stays...etc...  
 or he dwells contemplating a body in the body externally,...etc...

Anissito ca viharati, na ca kiñci loke upādiyati.  
 not dependent / and / he stays / not / and / whatever / in the world / he clings  
 And he dwells independent, not clinging to anything in this world.

Evam pi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.  
 thus / too / indeed / O monks / a monk / in the body / the-body contemplating / he stays  
 And this, monks, is how a monk dwells contemplating a body in the body.

[Paṭhamam sīvathikam.]

first / connected with a charnel

[The first Charnel-ground Contemplation (is concluded).]

8 (2) Puna ca param, bhikkhave, bhikkhu seyyathā pi passeyya sarīram sīvathikāya chaḍḍitaṃ  
 Moreover / and / other / O monks / a monk / just as / too / would see / a body / in a charnel / cast away

8 (2) Or, again, monks, just as if he were to see a corpse thrown aside in a charnel-ground,

kākehi vā khajjamānam

by crows / or / being eaten  
 being eaten by crows,

kulalehi vā khajjamānam

by hawks / or / being eaten  
 or being eaten by hawks,

gijjhehi vā khajjamānam

by vultures / or / being eaten  
 or being eaten by vultures,

supānehi vā khajjamānam

by dogs / or / being eaten  
 or being eaten by wild dogs,

byagghehi vā khajjamānam<sup>63</sup>

by tigers / or / being eaten  
 or being eaten by tigers,

dīpīhi vā khajjamānam<sup>64</sup>

by leopards / or / being eaten  
 or being eaten by leopards,

<sup>63</sup> PTS ed omits this line.

<sup>64</sup> PTS ed omits this line.

sigālehi vā khajjamānaṃ  
by jackals / or / being eaten  
or being eaten by jackals,

vividhehi vā pāṇaka,jātehi khajjamānaṃ,  
various / or / by types of breathers / being eaten  
or being eaten by various worms and bugs;

so imam eva kāyaṃ upasaṃharati:  
he / this / very / body / disposes [his mind]  
so, too, he compares this body with that, thinking:

‘Ayam pi kho kāyo evaṃ,dhammo evaṃ,bhāvī etaṃ anatīto ti.  
this / too / indeed / body / thus state / thus become / this / is not passed (endquote)  
‘Such is the nature of this body: it will become like that—this is unavoidable.’

### Vipassanā

Insight

Insight

[296] Iti ajjhataṃ vā kāye kāyānupassī viharati,  
thus / internally / or / in the body / the-body contemplating / he stays  
So he dwells contemplating a body in the body internally,

bahiddhā vā kāye kāyānupassī viharati...pe...  
externally / or / in the body / the body contemplating / he stays...etc...  
or he dwells contemplating a body in the body externally,...etc...

Anissito ca viharati, na ca kiñci loke upādiyati.  
not dependent / and / he stays / not / and / whatever / in the world / he clings.  
And he dwells independent, not clinging to anything in this world.

Evam pi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.  
Thus / too / indeed / O monks / a monk / in the body / the-body contemplating / he stays  
And this, monks, is how a monk dwells contemplating a body in the body.

- 9 Puna ca paraṃ, bhikkhave, bhikkhu seyyathā pi passeyya sarīraṃ sīvathikāya chaḍḍitaṃ  
Moreover / and / other / O monks / a monk / just as / too / should see / a body / in a charnel / cast away  
9 Or, again, monks, just as if he were to see a corpse thrown aside in a charnel-ground,

(3) ...pe...aṭṭhi,samkhalikaṃ sa,maṃsa,lohitaṃ nahāru,sambandham;  
etc. / bone-heap / with-flesh with-blood / sinews-connected

(3) a skeleton with flesh and blood, connected by sinews,

(4) ...pe...aṭṭhi,samkhalikaṃ nimmaṃsa,lohita,makkhitaṃ nahāru,sambandham;  
etc. / bone-heap / without-flesh blood-smear / sinew-connected

(4) a skeleton, fleshless, smeared with blood, connected by sinews,

(5) ...pe...aṭṭhi,samkhalikaṃ apagata,maṃsa,lohitaṃ nahāru,sambandham;  
etc. / bone-heap / gone-away flesh blood / sinew-connected

(5) a skeleton, flesh and blood all gone, connected by sinews,

- (6) ...pe...aṭṭhikāni apagata,sambandhāni disā vidisāsu vikkhittāni aññena hatth'aṭṭhikam  
 etc. / bones / gone-away in-connections / in directions / various directions / scattered / with other / hand bone  
 (6)<sup>65</sup> random disconnected bones, scattered in all directions, a hand-bone here, a foot-bone there, a

aññena pād'aṭṭhikam aññena jaṅgh'aṭṭhikam aññena phāsuk'aṭṭhikam aññena ūr'aṭṭhikam aññena  
 with other / foot-bone / with other / thigh-bone / with other / flank-bone / with other / breast-bone / with other  
 thigh-bone here, a rib there, a breast-bone here, a hip-bone there, a back-bone here, a shoulder-bone there,

kaṭ'aṭṭhikam [297] aññena piṭṭhi,kaṇṭakam aññena khandh'aṭṭhikam aññena gīv'aṭṭhikam aññena  
 hip-bone / with other / back spine / with other / shoulder-bone / with other / neck-bone / with other  
 a neck-bone here, a jaw-bone there, a tooth here, a skull there,

hanuk'aṭṭhikam aññena dant'aṭṭhikam aññena sīsa,kaṭāham,  
 jaw-bone . / with other / tooth-bone / with other / head skull

so imam eva kāyam upasaṃharati:  
 he / this / just / body / disposes [his mind]  
 so, too, he compares this body with that:

'Ayam pi kho kāyo evaṃ,dhammo evaṃ,bhāvī etaṃ anatītō' ti.  
 This / too / indeed / body / thus state / thus become / this / is not passed (endquote)  
 'Such is the nature of this body: it will become like that—this is unavoidable.'

## Vipassanā

Insight  
Insight

Iti ajjhataṃ vā kāye kāyānupassī viharati,  
 Thus / internally / or / in the body / the-body contemplating / he stays  
 So he dwells contemplating a body in the body internally,

bahiddhā vā kāye kāyānupassī viharati...pe...  
 externally / or / in the body / the-body contemplating / he stays...etc...  
 or he dwells contemplating a body in the body externally,...etc...

Anissito ca viharati, na ca kiñci loke upādiyati.  
 not dependent / and / he stays / not / and / whatever / in the world / he clings  
 And he dwells independent, not clinging to anything in this world.

Evam pi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.  
 thus / too / indeed / O monks / a monk / in the body / the-body contemplating / he stays  
 And this, monks, is how a monk dwells contemplating a body in the body.

**10** Puna (Be 2.0236) ca param, bhikkhave, bhikkhu seyyathā pi passeyya sarīraṃ sīvathikāya  
 Moreover / and / other / O monks / a monk / just as / too / should see / a body / in a charnel /

**10** Or, again, monks, just as if he were to see a corpse thrown aside in a charnel-ground,

chaḍḍitaṃ  
 thrown aside  
 thrown aside,

<sup>65</sup> For variant readings, see PTS ed, D 2:296 f.

(7) aṭṭhikāni setāni saṅkha,vaṇṇūpanibhāni;  
bones / white / conch colour like  
(7) the bones bleached, looking like conch-shells,

(8) aṭṭhikāni puñjakitāni tero,vassikāni;  
bones / piled up / over a-year  
(8) the bones piled up, over a year old,

(9) aṭṭhikāni pūtīni cuṇṇaka,jātāni,  
bones / rotten / powder become  
(9) the bones reduced to dust,

so imam eva kāyaṃ upasaṃharati:  
he / this / just / body / disposes [his mind]  
so, too, he compares this body with that:

‘Ayaṃ pi kho kāyo evaṃ,dhammo evaṃ,bhāvī etaṃ anatītō’ ti.  
This / too / indeed / body / thus state / thus become / this / is not passed (endquote)  
‘Such is the nature of this body: it will become like that—this is unavoidable.’

### **Vipassanā**

Insight

Insight

Iti ajjhataṃ vā kāye kāyānupassī viharati,  
Thus / internally / or / in the body / the-body contemplating / he stays  
So he dwells contemplating a body in the body internally,

bahiddhā vā kāye kāyānupassī viharati...pe...[298]  
externally / or / in the body / the-body contemplating / he stays...etc...  
or he dwells contemplating a body in the body externally,...etc...

Anissito ca viharati, na ca kiñci loke upādiyati.  
not dependent / and / he stays / not / and / whatever / in the world / he clings.  
And he dwells independent, not clinging to anything in this world.

Evam pi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.  
Thus / too / indeed / O monks / a monk / in the body / the-body contemplating / he stays  
And this, monks, is how a monk dwells contemplating a body in the body.

[Nava,sīvathika pabbāṃ niṭṭhitaṃ.]

Nine / charnel / section / has ended

[The Nine Charnel-ground Contemplations Chapter is concluded.]

[Cuddasa kāyānupassanā niṭṭhitā.]

Fourteen / contemplation of the body / has ended

[The Fourteen Contemplations on the Body are concluded.]

**B. Vedanā'nupassanā**

Feelings contemplation

**B. Contemplation of feelings**

&lt;380&gt; 11 Kathaṅ ca pana, bhikkhave, bhikkhu vedanāsu vedanā'nupassī viharati?

How / and how (but how) / O monks / a monk / in feelings / feelings contemplating / he stays

11 And how, monks, does a monk dwell contemplating feelings in the feelings?<sup>66</sup>

Idha, bhikkhave, bhikkhu

Here / O monks / a monk

Here, monks, a monk,

(1) sukhaṃ vā vedanaṃ vediyamāno 'Sukhaṃ vedanaṃ vediyāmī' ti pajānāti,

joyful / or / feeling / he is feeling / joyful / feeling / I feel (endquote) / he knows

(1) feeling a pleasant feeling,<sup>67</sup> he knows [understands], 'Feeling a pleasant feeling',<sup>68</sup>

dukkhaṃ vā vedanaṃ vediyamāno 'Dukkhaṃ vedanaṃ vediyāmī' ti pajānāti,

painful / or / feeling / he is feeling / painful / feeling / I feel (endquote) / he knows

feeling a painful feeling,<sup>69</sup> knows, 'Feeling a painful feeling';

adukkham-asukhaṃ vā vedanaṃ vediyamāno

not-painful not-joyful / or / feeling / I am feeling

feeling a feeling that is neither painful nor pleasant, he

'Adukkham-asukhaṃ vedanaṃ vediyāmī' ti pajānāti,

not-painful not-joyful / feeling / I feel (endquote) / he knows

knows, 'Feeling a neither painful nor pleasant feeling',<sup>70</sup>

(2) s'āmisam vā sukhaṃ vedanaṃ vediyamāno

with flesh / or / joyful / feeling / I am feeling

(2) feeling a pleasant sensual feeling,<sup>71</sup>

'S'āmisam sukhaṃ vedanaṃ vediyāmī' ti pajānāti,

with flesh / joyful / feeling / I feel (endquote) / he knows

he knows, 'Feeling a pleasant sensual feeling';

nirāmisam vā sukhaṃ vedanaṃ vediyamāno

without flesh / or / joyful / feeling / I am feeling

feeling a pleasant non-sensual feeling,<sup>72</sup>

'Nirāmisam sukhaṃ vedanaṃ vediyāmī' ti pajānāti,

without flesh / joyful / feeling / I am feeling (endquote) / he knows

he knows, 'Feeling a pleasant non-sensual feeling';

<sup>66</sup> On this repetition, see n14.<sup>67</sup> *Sukhaṃ vedanaṃ*, either bodily or mental.<sup>68</sup> On the tr style here, see n17.<sup>69</sup> *Dukkhaṃ vedanaṃ*, either bodily or mental.<sup>70</sup> *Adukkham-asukhaṃ vedanaṃ*, mental only: one is only aware that a feeling is present.<sup>71</sup> *S'āmisam sukhaṃ vedanaṃ*. *S'āmisa* = *sa-āmisa*, lit "with flesh", thus connoting some sense of the carnal.<sup>72</sup> *Nirāmisam sukhaṃ vedanaṃ*. Here *nirāmisam* means 'non-carnal' or 'spiritual', which according to Comy refers to the six joyful feelings connected with the sense-doors, but not dependent on sense-desire. In Saḷ'āyatana, vibhaṅga S (M 137), *s'āmisa* and *nirāmisam* refer to the household life and to the renunciate life respectively.

(3) s'āmisam vā dukkham vedanam vediyamāno

with flesh / or/ painful / feeling / I am feeling

(3) feeling a painful sensual feeling,

‘S'āmisam dukkham vedanam vediyāmī’ ti pajānāti,

with flesh / painful / feeling / I feel (endquote) / he knows

he knows, ‘I feel a painful sensual feeling’;

nirāmisam vā dukkham vedanam vediyamāno

without flesh / or / painful / feeling / I am feeling

feeling a painful non-sensual feeling,

‘Nirāmisam dukkham vedanam vediyāmī’ ti pajānāti,

without flesh / painful / feeling / I feel (endquote) / he knows

he knows, ‘I feel a painful non-sensual feeling’;

(4) s'āmisam vā adukkham-asukham vedanam vediyamāno

with flesh / or/ not-painful not-joyful / feeling / I am feeling

(4) feeling a sensual feeling that is neither painful nor pleasant,

‘S'āmisam adukkham-asukham vedanam vediyāmī’ ti pajānāti,

with flesh / not-painful not-joyful / feeling / I feel (endquote) / he knows

he knows, ‘Feeling a sensual feeling that is neither painful nor pleasant’;

nirāmisam vā adukkham-asukham vedanam vediyamāno

without flesh / or / not-painful not-joyful / feeling / I am feeling

feeling a non-sensual feeling that is neither painful nor pleasant,

‘Nirāmisam adukkham-asukham vedanam vediyāmī’ ti pajānāti.

without flesh / not-painful not-joyful / feeling / I feel (endquote) / he knows

he knows, ‘Feeling a non-sensual feeling that is neither painful nor pleasant’.

## **Vipassanā**

Insight

Insight

Iti ajjhataṃ vā vedanāsu vedanā’ nupassī viharati,

Thus / internally / or / in feelings / feelings contemplating / he stays

So he dwells contemplating feelings in the feelings internally,

bahiddhā vā vedanāsu (Be 2.0237) vedanā’ nupassī viharati,

externally / or / in feelings / feelings contemplating / he stays

or, he dwells contemplating feelings in the feelings externally,

ajjhata,bahiddhā vā vedanāsu vedanā’ nupassī viharati.

Internally externally / or / in feelings / feelings contemplating / he stays

or, he dwells contemplating feelings in the feelings both internally and externally.

Samudaya,dhammānupassī vā vedanāsu viharati,

Arising mind-objects contemplating / or / in feelings / he stays

Or, he dwells contemplating states that arise in the feelings



vaya[299]dhammānupassī vā vedanāsu viharati,  
 falling-away mind-objects contemplating / or / in feelings / he stays  
 or, he dwells contemplating states that fall away in the feelings,

samudaya,vaya,dhammānupassī vā vedanāsu viharati.  
 arising falling-away mind-objects contemplating / or / in feelings / he stays  
 or, he dwells contemplating states that arise and fall away in the feelings;

‘Atthi vedanā’ ti vā pan’assa sati paccupaṭṭitā hoti.  
 there is / feeling (endquote) / or / indeed / of this / mindfulness / is established / is  
 Or else, he maintains this mindfulness: ‘There is feeling’,

yāva-d-eva ñāṇa,mattāya paṭissati,mattāya.  
 that much / just / knowledge for-that-much / awareness for-that-much  
 just sufficient for knowing and awareness.

Anissito ca viharati na ca kiñci loke upādiyati.  
 not dependent / and / he stays / not / and / whatever / in the world / he clings  
 And he dwells independent, not clinging to anything in this world.

Evam pi kho, bhikkhave, bhikkhu vedanāsu vedanā’nupassī viharati.  
 thus / too / indeed / O monks / a monk / in feelings / feeling contemplating / he stays  
 And this, monks, is how a monk dwells contemplating feelings in the feelings.

[Vedanā’nupassanā niṭṭhitā.]  
 Feelings contemplation / has ended  
 [The Contemplation on Feelings is concluded.]

### C. Cittānupassanā

C. Mind contemplation

### C. Contemplation of Mind

<381> 12 Kathaṅ ca pana, bhikkhave, bhikkhu citte cittānupassī viharati?  
 how / and how (but how) O monks / a monk / in the mind / the-mind contemplating / he stays  
 12 And how, monks, does a monk dwell contemplating mind<sup>73</sup> as mind?

Idha, bhikkhave, bhikkhu  
 Here / monks / a monk  
 Here, monks, a monk,

(1) sa,rāgaṃ vā cittaṃ ‘Sa,rāgaṃ cittaṃ’ ti pajānāti,  
 with lust / or / the mind / with lust / the mind (endquote) / he knows  
 (1) knows [understands] a lustful mind as ‘Lustful mind’,

<sup>73</sup> “Mind,” *citta*, also tr as “mind consciousness” (Brahmavamso). The 3<sup>rd</sup> and 4<sup>th</sup> focusses of mindfulness—on mind consciousness and mind object—can be seen as the “inner” and the “outer” aspects of mind. “The ‘inner’ aspect of mind is that which knows, and the ‘outer’ aspect is that which is known. The inner aspect is like a screen, and the outer aspect is what appears on that screen. In this simile, you cannot have a screen without an image on the screen, and in the same way, you cannot have a ‘knowing’ without a ‘something’ that is being known.

vīta,rāgaṃ vā cittaṃ ‘Vīta,rāgaṃ cittaṃ’ ti pajānāti,  
without lust / or / the mind / without lust / the mind (endquote) / he knows  
or, he knows a lust-free mind as ‘Lust-free mind’;

- (2) sa,dosaṃ vā cittaṃ ‘Sa,dosaṃ cittaṃ’ ti pajānāti,  
with hate / or / the mind / with hate / the mind (endquote) he knows  
(2) or, he knows a hating mind as ‘Hating mind’,

vīta,dosaṃ vā cittaṃ ‘Vīta,dosaṃ cittaṃ’ ti pajānāti,  
without hate / or / the mind / without hate / the mind (endquote) / he knows  
or, he knows a hate-free mind as ‘Hate-free mind’;

- (3) sa,mohaṃ vā cittaṃ ‘Sa,mohaṃ cittaṃ’ ti pajānāti,  
with delusion / or / the mind / with delusion / the mind (endquote) / he knows  
(3) or, he knows a deluded mind as ‘Deluded mind’,

vīta,mohaṃ vā cittaṃ ‘Vīta,mohaṃ cittaṃ’ ti pajānāti,  
without delusion / or / the mind / without delusion / the mind (endquote) / he knows  
or, he knows an undeluded mind as ‘Undeluded mind’;

- (4) saṅkhittaṃ vā cittaṃ ‘Saṅkhittaṃ cittaṃ’ ti pajānāti,  
contracted / or / the mind / contracted / the mind (endquote) / he knows  
(4) or, he knows a contracted mind as ‘Contracted mind’,<sup>74</sup>

vikkhittaṃ vā cittaṃ ‘Vikkhittaṃ cittaṃ’ ti pajānāti,  
distracted / or / the mind / distracted / the mind (endquote) / he knows  
or, he knows a distracted mind as ‘Distracted mind’,

- (5) maha-g,gataṃ vā cittaṃ ‘Maha-g,gataṃ cittaṃ’ ti pajānāti,  
great become / or / the mind / great become / the mind (endquote) / he knows  
(5) or, he knows an exalted mind as ‘Exalted mind’,<sup>75</sup>

amaha-g,gataṃ vā cittaṃ ‘Amaha-g,gataṃ cittaṃ’ ti pajānāti,  
not-great become / or / the mind / not-great become / the mind (endquote) / he knows  
or, he knows an unexalted mind as ‘Unexalted mind’;

- (6) sa,uttaraṃ vā cittaṃ ‘Sa,uttaraṃ cittaṃ’ ti pajānāti,  
with greater / or / the mind / with greater / the mind (endquote) / he knows  
(6) or, he knows a surpassable mind as ‘Surpassable mind’,

anuttaraṃ vā cittaṃ ‘Anuttaraṃ cittaṃ’ ti pajānāti,  
not greater / or / mind / not greater / mind (endquote) / he knows  
or, he knows an unsurpassable mind as ‘Unsurpassable mind’,<sup>76</sup>

- (7) samāhitaṃ vā cittaṃ ‘Samāhitaṃ cittaṃ’ ti pajānāti,  
concentrated / or / the mind / concentrated / the mind (endquote) / he knows  
(7) or, he knows a concentrated mind as ‘Concentrated mind’,

<sup>74</sup> Due to sloth and torpor.

<sup>75</sup> “Exalted mind,” *mahaggataṃ cittaṃ*, ie “exalted” through having won an absorption or a formless attainment. Properly speaking, only the first 4 form absorptions are called *jhāna*, while the higher four formless bases are called *samāpatti* (attainment); and that the 4 formless attainments actually belong to the 4<sup>th</sup> form absorption since they all possess the same two factors (ie equanimity and concentration).

<sup>76</sup> Unsurpassable (*anuttaraṃ*) mind, probably synonymous with “developed” mind. See D:W 592 n667.

asamāhitam vā cittaṃ ‘Asamāhitam cittaṃ’ ti pajānāti,  
not concentrated / or / the mind / not concentrated / the mind (endquote) / he knows  
or, he knows an unconcentrated mind as ‘Unconcentrated mind’,

(8) vimuttam vā cittaṃ ‘Vimuttam cittaṃ’ ti pajānāti,  
liberated / or / the mind / liberated / the mind (endquote) / he knows  
(8) or, he knows a liberated mind as ‘Liberated mind’,

avimuttam vā cittaṃ ‘Avimuttam cittaṃ’ ti pajānāti.  
not liberated / or / the mind / not liberated / the mind (endquote) / he knows  
or, he knows an unliberated mind as ‘Unliberated mind’.

### Vipassanā

Insight

### Insight

Iti ajjhataṃ vā citte cittānupassī viharati,  
Thus / internally / or / the mind / the-mind contemplating / he stays  
So he dwells contemplating mind as mind internally,

bahiddhā vā citte cittānupassī viharati,  
externally / or / in the mind / the-mind contemplating / he stays  
or, he dwells contemplating mind as mind externally,

ajjhata,bahiddhā vā citte cittānupassī viharati.  
Internally externally / or / the mind / the-mind contemplating / he stays  
or, he dwells contemplating mind as mind both internally and externally.

Samudaya,dhammānupassī vā cittasmiṃ viharati,  
arising mind-objects contemplating / or / in the mind / he stays  
or, he dwells contemplating states that arise in the mind,

vaya,dhammānupassī vā cittasmiṃ viharati,  
falling-away mind-objects contemplating / or / in the mind / he stays  
or, he dwells contemplating states that fall away in the mind,

samudaya,vaya,dhammānupassī vā cittasmiṃ viharati,  
arising falling-away / mind-objects contemplating / or / in the mind / he stays  
or, he dwells contemplating states that arise and fall away in the mind;

‘Atthi cittaṃ’ ‘ti vā paṇ’assa sati paccupaṭṭhitā [300] hoti,  
there is / mind (endquote) / or / indeed / his / mindfulness / is established / is  
Or else, he maintains the mindfulness that ‘There is mind’,

yāva-d-eva ñāṇa,mattāya paṭissati,mattāya.  
that much / just / knowledge for-that-much / awareness for-that-much  
just sufficient for knowing and awareness.

Anissito ca viharati na ca kiñci loke upādiyati.  
Not dependent / and / he stays / not / and / whatever / in the world / he clings  
And he dwells independent, not clinging to anything in this world.

Evam pi kho, bhikkhave, bhikkhu citte cittānupassī viharati.  
 Thus / too / indeed / O monks / a monk / in mind / the-mind contemplating / he stays  
 And this, monks, is how a monk dwells contemplating mind as mind.

[Cittānupassanā niṭṭhitā.]  
 Contemplation of the mind / has ended  
 [The Contemplation of the Mind is concluded.]

## D. Dhammānupassanā mind-objects contemplation D. Contemplation of dharmas

### i. Dhammānupassanā nīvaraṇa pabbam mind-objects contemplation / hindrances / section

#### (i) The Five Hindrances

<382> 13 Kathaṇ ca (Be 2.0238) pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati?  
 How / and / indeed / O monks / a monk / in mind-objects / mind-objects contemplating / he stays  
 13 And how, monks, does a monk dwell contemplating a dharma in the dharmas?

Idha, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu nīvaraṇesu.  
 Here / O monks / a monk / in the mind-objects / contemplating mind-objects / he stays / in the five / in the hindrances  
 Here, monks, a monk dwells contemplating a dharma in the dharmas in respect of **the five hindrances**.<sup>77</sup>

Kathaṇ ca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu nīvaraṇesu?  
 How / and how (but how) / O monks / a monk / in the mind-objects / mind-objects contemplating / he stays / in the five / in  
 the hindrances  
 And how does a monk dwell contemplating a dharma in the dharmas in respect of the five hindrances?

Idha, bhikkhave, bhikkhu  
 Here / O monks / a monk  
 Here, monks, a monks

(1) Santam vā ajjhataṁ kāma-c, chandaṁ ‘Atthi me ajjhataṁ kāma-c, chandô’ ti pajānāti;  
 There is / or / internal / sensual desire / there is / in me / internal / sensual desire (endquote) / he knows  
 (1) When there is sensual desire<sup>78</sup> in him, he knows [understands], ‘There is sensual desire in me’;

Asantaṁ vā ajjhataṁ kāma-c, chandaṁ, ‘N’atthi me ajjhataṁ kāma-c, chandô’ ti pajānāti;  
 There is not / or / internal / sensual desire / there is none / in me / internal / sensual desire (endquote) / he knows  
 Or, when there is no sensual desire in him, he knows, ‘There is no sensual in me’;

<sup>77</sup> The mental hindrances can only be properly contemplated on *after* one has abandoned them. Mindfulness (*sati*) includes memory, and can take as its object an experience that has already passed. Mindfulness as such can take up a previous example of sensual desire and watch it long enough to penetrate into its true nature. What one’s mindfulness will notice is that each of these five hindrances are only momentary events, mere instances of still images that appear to move on a screen so that they are nor “mine” nor have anything to do with “me”. (Brahmavamso 2002:35-38). See Gethin 2001:36-44.

<sup>78</sup> *Kāma-c, chanda* is almost identical with “a lustful mind” (*sa, rāgaṁ cittaṁ*) in §12(1a). Both refer to sensual desire in general, and arise from wrong reflection on a sensually attractive sense-object. The exercise in §12 is simply that of noting the presence of such a state of mind. Here, one goes on to investigate how it arises, how it can be removed, etc (through right effort).

Yathā ca anuppannassa kāma-c, chandassa uppādo hoti, tañ ca pajānāti;  
 How / and / of unarisen / sensual desire / arisen / is / that / and / he knows  
 And he knows how unarisen sensual desire arises;

yathā ca uppannassa kāma-c, chandassa pahānaṃ hoti, tañ ca pajānāti,  
 how / and / of arisen / sensual desire / given up / is / that / and / he knows  
 and he knows how to give up arisen sensual desire;

yathā ca pahīnassa kāma-c, chandassa āyatim anuppādo hoti, tañ ca pajānāti.  
 how / and / of the given up / of-sensual-objects desire / further / unarisen / is / that / and / he knows  
 and he knows how the sensual desire he has given up does not arise again.<sup>79</sup>

(2) Santam vā ajjhataṃ vyāpādam ‘Atthi me ajjhataṃ vyāpādō’ ti pajānāti.

There is / or / internal / ill-will / there is / in me / internal / ill-will (endquote) / he knows

(2) When there is ill-will in him, he knows, ‘There is ill-will in me’.

Asantaṃ vā ajjhataṃ vyāpādam ‘N’atthi me ajjhataṃ vyāpādō’ ti pajānāti;  
 There is not / or / internal / ill-will / there is not / in me / internal / ill-will (endquote) / he knows  
 Or, when there is no ill-will in him, he knows, ‘There is no ill-will in me’;

Yathā ca anuppannassa vyāpādassa uppādo hoti, tañ ca pajānāti;  
 How / and / of unarisen / of ill-will / that has arisen / is / that / and / he knows  
 And he knows how unarisen ill-will arises;

yathā ca uppannassa vyāpādassa pahānaṃ hoti, tañ ca pajānāti;  
 how / and / of arisen / of ill-will / is given up / is / that / and / he knows  
 and he knows how to give up arisen ill-will;

yathā ca pahīnassa vyāpādassa āyatim anuppādo hoti, tañ ca pajānāti;  
 just as / and / of the given-up / of ill-will / further / unarisen / is / that / and / he knows  
 and he knows how the ill-will he has given up does not arise again;

(3) Santam vā ajjhataṃ thīna, middham ‘Atthi me ajjhataṃ thīna, middham’ ‘ti pajānāti;

There is / or / internal / sloth & torpor / there is / in me / internal / sloth & torpor (endquote) / he knows

(3) When there are no sloth and torpor in him, he knows, ‘There are no sloth and torpor in me’;

Asantaṃ vā ajjhataṃ thīna, middham ‘N’atthi me ajjhataṃ thīna, middham’ ‘ti pajānāti;  
 There is not / or / internal / sloth & torpor / there is not / in me / internal / sloth & torpor (endquote) / he knows  
 Or, when there are no sloth and torpor in him, he knows, ‘There are no sloth and torpor in me’;

Yathā ca anuppannassa thīna, middhassa uppādo hoti, tañ ca pajānāti;  
 How / and / of unarisen / of sloth & torpor / arisen / is / that / and / he knows  
 And he knows how unarisen sloth and torpor arise;

yathā ca uppannassa thīna, middhassa pahānaṃ hoti, tañ ca pajānāti;  
 how / and / of which has arisen / sloth & torpor / it is given up / is / that / and / he knows  
 and he knows how to give up arisen sloth and torpor;

<sup>79</sup> DA gives 6 methods for overcoming sensual desire: (1) skilful consideration of an unattractive (*asubha*) object; (2) developing *jhāna*; (3) sense-restraint; (4) moderation in eating; (5) spiritual friendship; (6) helpful conversation (*sappāya, kathā*).

yathā ca pahīnassa thīna,middhassa āyatim anuppādo hoti, tañ ca pajānāti;  
 how / and / of which has been given up / of sloth & torpor / further / unarisen / is / that / and / he knows  
 and he knows how the sloth and torpor he has given up do not arise again;

(4) Santam vā ajjhataṃ uddhacca,kukkuccaṃ

There is / or / internal / restlessness & worry

(4) When there are restlessness and worry in him,

‘Atthi me [301] ajjhataṃ uddhacca,kukkuccaṃ’ ‘ti pajānāti.

There is / in me / internal / restlessness & worry (endquote) / he knows  
 he knows, ‘There are restlessness and worry in me’.

Asantaṃ vā ajjhataṃ uddhacca,kukkuccaṃ

There is not / or / internally / restless worry

when there are no restlessness and worry in him,

‘N’atthi me ajjhataṃ uddhacca,kukkuccaṃ’ ‘ti pajānāti.

There is not / in me / internally / restless & worry (endquote) / he knows  
 he knows, ‘There are no restlessness and worry in me’.

Yathā ca anuppanna uddhacca,kukkucassa uppādo hoti, tañ ca pajānāti,

how / and / of which has arisen / of restlessness & worry / arisen / is / that / and / he knows

And he knows how unarisen restlessness and worry arise;

yathā ca uppanna uddhacca,kukkucassa pahānaṃ hoti, tañ ca pajānāti,

how / and / of arisen / of restless & worry / given up / is / that / and / he knows

and he knows how to give up arisen restlessness and worry;

yathā ca pahīnassa uddhacca,kukkucassa āyatim anuppādo hoti, tañ ca pajānāti.

how / and / of which has been given up / of restlessness & worry / further / unarisen / is / that / and / he knows

and he knows how the restlessness and worry he has given up do not arise again;

(5) Santam vā ajjhataṃ vicikicchāṃ ‘Atthi me ajjhataṃ vicikicchā’ ti pajānāti.

There is / or / internal / doubt / there is / in me / internal / doubt (endquote) / he knows

(5) When there is doubt<sup>80</sup> in him, he knows, ‘There is doubt in me’.

Asantaṃ vā ajjhataṃ vicikicchāṃ ‘N’atthi me ajjhataṃ vicikicchā’ ti pajānāti.

There is not / or / internal / doubt / there is not / in me / internal / doubt (endquote) / he knows

Or, when there is no doubt in him, he knows, ‘There is no doubt in me’.

Yathā ca anuppannāya vicikicchāya uppādo hoti, tañ ca pajānāti,

How / and / of unarisen / of doubt / arisen / is / that / and / he knows

And he knows how unarisen doubt arises;

yathā (Be 2.0239) ca uppannāya vicikicchāya pahānaṃ hoti, tañ ca pajānāti,

how / and / of which has arisen / doubt / given up / is / that / and / he knows

and he knows how to give up arisen doubt;

<sup>80</sup> This includes doubts regarding the Three Jewels, that is, the possibility of becoming a Buddha, the truth that makes this possible, and the community of spiritual individuals; the inability to distinguish the wholesome from the unwholesome, etc (see D 1.2.24). As such it includes both doubting and vacillation.

yathā ca pahīnassa vicikicchāya āyatim anuppādo hoti, tañ ca pajānāti.  
 how / and / of the given-up / of doubt / further / not arisen / is / that / and / he knows  
 and he knows how the doubt he has given up does not arise again.

### Vipassanā

Insight

### Insight

Iti ajjhataṃ vā dhammesu dhammānupassī viharati,  
 Thus / internally / or / mind-objects / mind-objects contemplating / he stays  
 So he dwells contemplating a dharma in the dharmas internally,

bahiddhā vā dhammesu dhammānupassī viharati,  
 externally / or / in mind-objects / mind-objects contemplating / he stays  
 or, he dwells contemplating a dharma in the dharmas externally,

ajjhata,bahiddhā vā dhammesu dhammānupassī viharati.  
 Internally externally / or / the mind-objects / mind-objects contemplating / he stays  
 or, he dwells contemplating a dharma in the dharmas both internally and externally.

Samudaya,dhammānupassī vā dhammesu viharati,  
 Arising mind-objects contemplating / or / in the mind-objects / he stays  
 or, he dwells contemplating dharmas that arise in the mind,

vaya,dhammānupassī vā dhammesu viharati,  
 falling-away mind-objects contemplates / or / in the mind-objects / he stays  
 or, he dwells contemplating dharmas that fall away in the mind,

samudaya,vaya,dhammānupassī vā dhammesu viharati,  
 arising falling-away / mind-objects contemplating / or / in the mind-objects/ he stays  
 or, he dwells contemplating dharmas that arise and fall away in the mind;

‘Atthi dhammā’ ‘ti vā pan’assa sati paccupaṭṭhitā hoti,  
 There is / mind-object (endquote) / or / indeed / of this / mindfulness / is established / is  
 Or else, he maintains the mindfulness that ‘There is a dharma’,

yāva-d-eva ñāṇa,mattāya paṭissati,mattāya.  
 that much / just / knowledge for-that-much / awareness for-that-much  
 just sufficient for knowing and awareness.

Anissito ca viharati na ca kiñci loke upādiyati.  
 Not dependent / and / he stays / not / and / whatever / in the world / he clings  
 And he dwells independent, not clinging to anything in this world.

Evam pi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu nīvaraṇesu.  
 Thus / too / indeed / O monks / a monk / in mind-objects / mind-objects contemplating / he stays / in the five / hindrances.  
 And this, monks, is how a monk dwells contemplating a dharma in the dharmas in respect to the five mental hindrances.

[Nīvaraṇa pabbam niṭṭhitam.]

Hindrances / section / has ended

The Section on the Hindrances is concluded.

## ii. Dhammānupassanā khandha pabbai

mind-objects contemplation / aggregate / section

## (ii) The Five Aggregates

&lt;383&gt; 14 Puna ca paraṃ, bhikkhave, bhikkhu dhammesu dhammānupassī viharati

Again / and / other / O monks / a monk / in mind-objects / mind-object contemplating / he stays

14 Again, monks, a monk dwells contemplating a dharma in the dharmas

pañcasu upādāna-k,khandhesu.<sup>81</sup>

In the five / grasping aggregates

in respect to **the five aggregates of clinging.**

Kathaṃ ca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati

How / and how (but how) / O monks / a monk / in mind-objects / mind-object contemplating / he stays

How does a monk dwell contemplating a dharma in the dharmas

pañcasu upādāna-k,khandhesu?

In the five / in-the-grasping aggregates

in respect of the five aggregates of clinging?

Idha, bhikkhave, bhikkhu:

Here / O monks / a monk

Here, monks, a monk (thinks),

(1) ‘Iti rūpaṃ, iti rūpassa samudayo, iti rūpassa atthaṅgamo;

Thus / form / thus / of form / arising / thus / of form / west gone (disappeared)

(1) ‘Such is form,<sup>82</sup> such is the arising of form, such is the dissolution of form.’

(2) Iti vedanā, iti vedanāya samudayo, iti vedanāya atthaṅgamo;

Thus / feeling / thus / of feeling / arising / thus / of feeling / west gone (disappeared)

(2) ‘Such is feeling, such is the arising of feeling, such is the dissolution of feeling.’

(3) Iti saññā, iti saññāya samudayo, iti saññāya atthaṅgamo;

Thus / perception / thus / of perception / arising / thus / of perception / west gone (disappeared)

(3) ‘Such is perception,<sup>83</sup> such is the arising of perception, such is the dissolution of perception.’

(4) Iti saṅkhārā, [302] iti saṅkhārānaṃ samudayo, iti saṅkhārānaṃ atthaṅgamo;

Thus / formations / thus / of formations / arising / thus / of formations / west gone (disappeared)

(4) ‘Such are mental formations,<sup>84</sup> such is the arising of mental formations, such is the dissolution of mental formations,’

<sup>81</sup> *Pañc’upādāna-k,khandha*. The *Buddhist Dictionary* defines them as “... the 5 aspects in which the Buddha has summed up all the physical and mental phenomena of existence, and which appear to the ignorant man as his Ego, or personality, to wit: (1) the Corporeality [or Form] group (*rūpa-k,khandha*), (2) the Feeling group (*vedanā-k,khandha*), (3) the Perception group (*saññā-k,khandha*), (4) the Mental-formation group (*saṅkhāra-k,khandha*), (5) the Consciousness group (*viññāna-k,khandha*).”

<sup>82</sup> *Rūpa*, defined as “the four Great Elements and form derived from them” (S 22.56). In the term *rūpa,kāya*, both components can be translated as “body”, but while *rūpa* is material, especially visible, form, *kāya* is body as an aggregate, as in “a body of form, a body of men”. Often contrasted with *nāma,kāya*, that is, the mental component of the term *nāma,rūpa*, “mind and body”. See BDict: kāya.

<sup>83</sup> *Saññā*, defined as “distinguishing a thing by its marks” (S 22.79).

<sup>84</sup> *Saṅkhāra*, one of the difficult Buddhist terms to translate as it is polysemous. Here it applies to the group of mental formations. The Abhidhamma traditionally lists 50 of them, embracing various factors, the most important of



- (5) Iti viññāṇaṃ, iti viññāṇassa samudayo, iti viññāṇassa atthaṅgamô' ti,  
 Thus / consciousness / thus / of consciousness / arising / thus / of form / west gone (disappeared)
- (5) 'Such is consciousness,<sup>85</sup> such is the arising of consciousness, such is the dissolution of consciousness.'

**Vipassanā**

Insight

**Insight**

Iti ajjhataṃ vā dhammesu dhammānupassī viharati,  
 Thus / internally / or / mind-objects / mind-objects contemplating / he stays  
 So he dwells contemplating a dharma in the dharmas internally,

bahiddhā vā dhammesu dhammānupassī viharati, ...pe...  
 externally / or / in mind-objects / mind-objects contemplating / he stays...etc...  
 or, he dwells contemplating a dharma in the dharmas externally,...

Anissito ca viharati na ca kiñci loke upādiyati.  
 Not dependent / and / he stays / not / and / whatever / in the world / he clings  
 And he dwells independent, not clinging to anything in this world.

Evam pi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati  
 Thus / too / indeed / O monks / a monk / in mind-objects / mind-objects contemplating / he stays  
 And this, monks, is how a monk dwells contemplating a dharma in the dharmas  
 upādāna-k,khandhesu.  
 in the five / clinging aggregates  
 in respect to the five aggregates of clinging.

[Khandha pabbam niṭṭhitaṃ.]

Aggregates / section / has ended

[The Aggregates Chapter is concluded.]

**iii. Dhammānupassanā āyatana pabbam**

mind-objects contemplation / bases / section

**(iii) The (Six) Sense-bases**

<384> 15 Puna (Be 2.0240) ca paraṃ, bhikkhave, bhikkhu dhammesu dhammānupassī viharati  
 Again / and / other / O monks / a monk / in mind-objects / mind-objects contemplating / he  
 stays

15 Again, monks, a monk dwells contemplating a dharma in the dharmas

**chasu ajjhattika,bāhiresu āyatanesu.**<sup>86</sup>

In the six / in-the-internal in-the-external / in-the-bases

in respect to **the six internal and external sense-bases.**

which is volition (*cetanā*), that is, karma itself. Formations include what we call emotions (i.e. karmic reactions). See D:W n293.

<sup>85</sup> *Viññāṇa*, "consciousness", divided into six, namely, eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness and mind-consciousness.

<sup>86</sup> *Saḷāyatana* = *cha(l)* + *āyatana*. The *Buddhist Dictionary* defines *āyatana* as "The 12 'bases' or 'sources' on which depend the mental processes, consist of five physical sense-organs and consciousness, being the six personal (*ajjhattika*) bases, and the six objects, the so-called external (*bāhira*) bases. See BDict: āyatana (2).

Kathañ ca pana, bhikkhave, bhikkhu dhammesu dhammânupassī viharati  
 How / and how (but how) / O monks / a monk / in mind-objects / mind-objects contemplating / he stays  
 Monks, how does a monk dwell contemplating a dharma in the dharmas

chasu ajjhattika, bāhiresu āyatanesu?  
 In the six / in-the-internal in-the-external / in the bases  
 in respect of the six internal and external sense-bases?

Idha, bhikkhave, bhikkhu  
 Here / O monks / a monk  
 Here, monks, a monk

- (1) cakkhuñ ca pajānāti, rūpe ca pajānāti,  
 the eye / and / he knows / in form / and / he knows  
 (1) knows [understands] the eye and knows [understands] forms,<sup>87</sup>

yañ ca tad ubhayañ paṭicca uppajjati saṃyojanañ, tañ ca pajānāti,  
 which / and / that / both / conditioned / it arises / fetter / that / and / he knows  
 and he knows whatever fetter that arises dependent on both,<sup>88</sup>

yathā ca anuppannaṃ saṃyojanaṃ uppādo hoti, tañ ca pajānāti,  
 just as / and / of the not arisen / of the fetter / is arisen / is / that / and / he knows  
 and he knows how an unarisen fetter arises,

yathā ca uppannaṃ saṃyojanaṃ pahānañ hoti, tañ ca pajānāti,  
 just as / and / of the arisen / of the fetter / is given up / is / that / and / he knows  
 and he knows how to give up an arisen fetter,

yathā ca pahīnaṃ saṃyojanaṃ āyatim anuppādo hoti, tañ ca pajānāti;  
 how / and / of the given up / of the fetter / further / is not arisen / is / that / and / he knows  
 and he knows how the fetter he has given up does not arise again;

- (2) sotañ ca pajānāti, sadde ca pajānāti,...  
 the ear / and / he knows / sounds / and / he knows  
 (2) He knows the ear and knows sounds,...  
 (3) ghānañ ca pajānāti, gandhe ca pajānāti,...  
 the nose / and / he knows / smells / and / he knows  
 (3) He knows the nose and knows smells,...  
 (4) jivhañ ca pajānāti, rase ca pajānāti,...  
 the tongue / and / he knows / tastes / and / he knows  
 (4) He knows the tongue and knows tastes,...

<sup>87</sup> *Rūpe* (accusative plural of *rūpa* in this specific sense): “eye-objects, visible forms, shapes”.

<sup>88</sup> The ten fetters (*saṃyojana*) listed here are not those in connection with Sainthood (Stream-winning, etc) (see Piya Tan, tr *Ānāpānasati Sutta*, M 3.9-12 & nn), but of the Abhidhamma tradition, namely, sensual desire (*kāma-c, -chanda*), repulsion (*paṭigha*), conceit (*māna*), views (*ditthi*), doubt (*vicikicchā*), desire for becoming (*bhava, rāga*), attachment to rules and rituals (*siḷa-b, bata parāmasa*), envy (*issā*), avarice (*macchariya*) and ignorance (*avijjā*) (Vbh 17).

- (5) kāyañ ca pajānāti, phoṭṭhabbe ca pajānāti,...  
 the body / and / he knows / touch (pl) / and / he knows  
 (5) He knows a body<sup>89</sup> and knows touch,...

- (6) manañ ca (Be 2.0241) pajānāti, dhamme ca pajānāti,  
 the mind / and / he knows / mind-objects / and / he knows  
 (6) He knows the mind and knows dharmas [mind-objects],

yañ ca tad [303] ubhayañ paṭicca uppajjati saṃyojanam, tañ ca pajānāti,  
 which / and / that / both / conditioned by / it arises / fetter / that / and / he knows  
 and he knows whatever fetter that arises dependent on both, [303]

yathā ca anuppanassa saṃyojanassa uppādo hoti, tañ ca pajānāti,  
 how / and / of the unarisen / of the fetter / is unarisen / is / that / and / he knows  
 and he knows how an unarisen fetter arises,

yathā ca uppanassa saṃyojanassa pahānam hoti, tañ ca pajānāti,  
 how / and / of the unarisen / of the fetter / is given up / is / that / and / he knows  
 and he knows how to give up an arisen fetter,

yathā ca pahīnassa saṃyojanassa āyatim anuppādo hoti, tañ ca pajānāti.  
 How / and / of the given up / of the fetter / further / is unarisen / is / that / and / he knows  
 and he knows how the fetter he has given up does not arise again.

### Vipassanā

Insight

#### Insight

Iti ajjhataṃ vā dhammesu dhammānupassī viharati,  
 Thus / internally / or / in mind-objects / mind-objects contemplating / he stays  
 So he dwells contemplating a dharma in the dharmas internally,

bahiddhā vā dhammesu dhammānupassī viharati,...  
 externally / or / in mind-objects / mind-objects contemplating / he stays  
 or, he dwells contemplating a dharma in the dharmas externally,...

Anissito ca viharati na ca kiñci loke upādiyati.  
 Not dependent / and / he stays / not / and / whatever / in the world / he clings  
 And he dwells independent, not clinging to anything in this world.

Evam pi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati  
 Thus / too / indeed / O monks / a monk / in mind-objects / mind-objects contemplating / he stays  
 And this, monks, is how a monk dwells contemplating a dharma in the dharmas

chasu ajjhattika, bāhiresu āyatanesu.  
 in the six / in-the-internal in-the-external / in the bases  
 in respect to the six internal and external sense-bases.

[Āyatana pabbam niṭṭhitam.]

Bases / section / has ended

[The Sense-bases are concluded.]

<sup>89</sup> Here the “body” is *kāya* in the specific sense of “body-organ”, i.e. the base of tactile contact.

**iv. Dhammânupassanā bojjaṅga pabbāṃ**

mind-objects contemplation / awakening-factor / section

**(iv) The Seven Awakening-factors**

<385> **16** Puna ca paraṃ, bhikkhave, bhikkhu dhammesu dhammânupassī viharati  
again / and / other / O monks / a monk / in mind-objects / mind-objects contemplating / he stays  
**16** Again, monks, a monk dwells contemplating a dharma in the dharmas

sattasu bojjaṅgesu.

In the seven / in the awakening-factors

in respect to **the seven awakening-factors**.<sup>90</sup>

Kathaṃ ca pana, bhikkhave, bhikkhu dhammesu dhammânupassī viharati sattasu bojjaṅgesu?  
How / and how (but how) / O monks / a monk / in mind-objects / contemplating mind-objects / he stays / in the seven / in the  
awakening-factors

How does a monk dwell contemplating a dharma in the dharmas in respect of the seven awakening-factors?

Idha, bhikkhave, bhikkhu

Here / O monks / a monk

Here, monks, a monk,

**(1) santam vā ajjhataṃ sati,sambojjaṅgam**

there being / or / internal / mindfulness awakening-factor

**(1) When the awakening-factor of mindfulness is present in him,**

‘Atthi me ajjhataṃ sati,sambojjaṅgô’ ti pajānāti.

there is / in me / internally / mindfulness awakening-factor (endquote) / he knows

he knows [understands], ‘The awakening-factor of mindfulness is present in me’.

Asantaṃ vā ajjhataṃ sati,sambojjaṅgam

there not being / or / internally / mindfulness awakening-factor

Or, when the awakening-factor of mindfulness is absent in him,

‘N’atthi me ajjhataṃ sati,sambojjaṅgô’ ti pajānāti.

there is not / in me / internally / mindfulness awakening-factor (endquote) / he knows

he knows, ‘The awakening-factor of mindfulness is absent in me’.

Yathā ca anuppanassa sati,sambojjaṅgassa uppādo hoti, taṃ ca pajānāti,

How / and / of the unarisen / mindfulness awakening-factor / is arisen / is / that / and / he knows

And he knows how unarisen awakening-factor of mindfulness arises;

yathā ca uppanassa sati,sambojjaṅgassa bhāvanāya pāripūrī hoti, taṃ ca pajānāti.

how / and / of the arisen / of-the-mindfulness awakening-factor / is cultivated / to the full / is / that / and / he knows

and he knows how to bring to perfection the arisen awakening-factor of mindfulness,

**(2) Santam vā ajjhataṃ dhamma,vicaya,sambojjaṅgam...pe...**

there being / or / internally / states investigation awakening-factor ...etc...

**(2) When the awakening-factor of dharma-discernment<sup>91</sup> is present in him,...**<sup>90</sup> See Ānāpānasati S (M 118.29-42).<sup>91</sup> “Dharma-discernment,” *dhamma,vicaya*, lit “taking apart of dharmas (mental and physical states),” also tr as “discrimination of dharmas.” Sometimes this is taken as “investigation of the Doctrine”, but the meaning here actually is “investigation of bodily and mental phenomena” (Walshe 1995n690). Both Edgerton (BHSD) & Gethin, however,

- (3) Santam vā ajjhataṃ vīriya,sambojjhaṅgaṃ...pe...  
there being / or / internally / energy awakening-factor ...etc...
- (3) When the awakening-factor of energy<sup>92</sup> is present in him,...
- (4) Santam vā ajjhataṃ pīti,sambojjhaṅgaṃ...pe... [304]  
there being / or / internally / zest awakening-factor ...etc...
- (4) When the awakening-factor of zest<sup>93</sup> is present in him,...
- (5) Santam vā ajjhataṃ passaddhi,sambojjhaṅgaṃ...pe...  
there being / or / internally / tranquillity awakening-factor ...etc...
- (5) When the awakening-factor of tranquillity is present in him,...
- (6) Santam vā ajjhataṃ samādhi,sambojjhaṅgaṃ...pe...  
there being / or / internally / concentration awakening-factor ... etc...
- (6) When the awakening-factor of concentration is present in him,...
- (7) Santam vā ajjhataṃ upekkhā,sambojjhaṅgaṃ...pe...  
there being / or / internally / equanimity awakening-factor... etc...
- (7) When the awakening-factor of equanimity is present in him,

‘Atthi me ajjhataṃ upekkhā,sambojjhaṅgô’ ti pajānāti,  
there is / in me / internally / equanimity / awakening-factor (endquote) / he knows  
he knows, ‘The awakening-factor of equanimity is present in me’.

Asantaṃ vā ajjhataṃ upekkhā,sambojjhaṅgaṃ  
there not being/ or / internally / equanimity awakening-factor  
Or, when the awakening-factor of equanimity is absent in him,

‘N’atthi me ajjhataṃ upekkhā,sambojjhaṅgô’ ti pajānāti.  
there is not / in me / internally / equanimity awakening-factor (endquote) / he knows  
he knows, ‘The awakening-factor of equanimity is absent in me’.

Yathā ca anuppanassa upekkhā,sambojjhaṅgassa uppādo hoti, tañ ca pajānāti,  
how / and / of the unarisen / of-the-equanimity awakening-factor / is arisen / is / that / and / he knows  
And he knows how unarisen awakening-factor of equanimity arises,

yathā ca uppanassa upekkhā,sambojjhaṅgassa bhāvanāya pāripūrī hoti, tañ ca pajānāti.  
how / and / of the arisen / of-the-equanimity awakening-factor / is cultivated / to the full / that / and / he knows  
and he knows how to bring to perfection the arisen awakening-factor of equanimity.

---

call into question the tr of *vicaya* here as “investigation” (Gethin 2001:152 n38). Awakening does not comprise in the assemblage of then 7 factors, but just one, namely, *dhamma,vicaya sambojjhaṅga* (Nm 456). This is the key awakening-factor, that is, “awakening” itself, while the others are the “factors” that help this awakening to be realized (Nm 456). **Milinda,pañha** compares *dhamma,vicaya sambojjhaṅga* to a sword, which in order to cut needs the use of the hands (representing the other 5 factors) (Miln 83). See Gethin 2001:147 f, 152-154, 185.

<sup>92</sup> *Vīriya sambojjhaṅga*. This is identical to the 4 right efforts of the Noble Eightfold Path.

<sup>93</sup> *Pīti*. Sometimes translated as “rapture”, but “zest” is closer to evoking the more subtle yet enthusing nature of *pīti*. One experiences zest in two ways: by attaining either the 1<sup>st</sup> or 2<sup>nd</sup> *jhāna* in which zest is present, one experiences it in the mode of calm (*samatha*); by emerging from that *jhāna* and reflecting that zest is subject to destruction, one experiences zest in the mode of insight (*vipassanā*). Psychologically, zest is a kind of “joyful interest”, as such may be associated with wholesome, unwholesome or neutral states (BDict: pīti). Zest belongs to the Formation Group (*sankhāra-k,khandha*) while happiness (*sukha*) belongs to the Feeling Group (*vedanā-k,khandha*). Zest is compared to when a thirsty man lost in the desert finds water; happiness is what he feels when he is drinking the water. See Vism 4.94 ff.

**Vipassanā**

Insight

**Insight**

Iti ajjhataṃ vā dhammesu dhammānupassī viharati,  
 Thus / internally / or / mind-objects / mind-objects contemplating / he stays  
 So he dwells contemplating a dharma in the dharmas internally,

bahiddhā vā dhammesu dhammānupassī viharati, ...  
 externally / or / in mind-objects / mind-objects contemplating / he stays  
 or, he dwells contemplating a dharma in the dharmas externally, ...

Anissito ca viharati na ca kiñci loke upādiyati.  
 Not dependent / and / he stays / not / and / whatever / in the world / he clings  
 And he dwells independent, not clinging to anything in this world.

Evam pi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati  
 Thus / too / indeed / O monks / a monk / in mind-objects / mind-objects contemplating / he stays  
 And this, monks, is how a monk dwells contemplating a dharma in the dharmas

sattasu bojjhaṅgesu.  
 In the seven / in the awakening-factors  
 in respect to the seven awakening-factors.

[Bojjhaṅga pabbam niṭṭhitam]

awakening-factor / section / has ended

[The Awakening-factors Chapter is concluded.]

**v. Dhammānupassanā sacca pabbam**

mind-objects contemplation / truth / section

**(v) The Four Noble Truths**

<386> 17 Puna ca param, bhikkhave, bhikkhu dhammesu dhammānupassī viharati  
 Again / and / other / O monks / a monk / in mind-objects / mind-objects contemplating / he stays  
 17 Again, monks, a monk dwells contemplating a dharma in the dharmas

**catūsu ariya, saccesu.**

In the four / in the noble truths

in respect to **the Four Noble Truths**.

Kathaṃ ca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati catūsu ariya, saccesu?  
 How / and how (but how) / O monks / a monk / in mind-objects / mind-objects contemplating / he stays / in the four / in the  
 noble truths

How does a monk dwell contemplating a dharma in the dharmas in respect of the Four Noble Truths?

Idha, bhikkhave, bhikkhu

here / O monks / a monk

Here, monks, a monk,

‘Idam dukkhan’ ‘ti yathā, bhūtam pajānāti,  
 this / unsatisfactoriness (endquote) / just-as become / he knows  
 knows as it really is, ‘This is suffering’;

‘Ayaṃ dukkha,samudayo’ ti yathā,bhūtaṃ pajānāti,  
 this / unsatisfactoriness arising (endquote) / just-as become/ he knows  
 knows as it really is, ‘This is the arising of suffering’;

‘Ayaṃ dukkha,nirodho’ ti yathā,bhūtaṃ pajānāti,  
 this / unsatisfactoriness ending (endquote) / just-as become/ he knows  
 knows as it really is, ‘This is cessation of suffering’;

‘Ayaṃ dukkha,nirodha,gāmiṇī paṭipadā’ ‘ti yathā,bhūtaṃ pajānāti.  
 this / unsatisfactoriness ending leading-to progressive-steps (endquote) / just-as become / he knows  
 knows as it really is, ‘This is the way leading to the cessation of suffering’;

[Paṭhama,bhāṇavāraṃ niṭṭhitaṃ.]  
 the-first recital / has ended  
 [The First Recital is concluded.]

[Dukkha,sacca,niddeso]<sup>94</sup>  
 unsatisfactoriness truth exposition  
 [The Exposition of the Truth of Suffering]

### 18 (A) Dukka ariya,sacca

unsatisfactoriness / noble truth

### 18 (A) The Noble Truth of Suffering<sup>95</sup>

<387> [305] (A) <sup>96</sup>Katamañ ca, bhikkhave, **dukkhaṃ ariya,saccaṃ?**  
 What / and / O monks / suffering / noble truth

(A) And what, monks, is **the Noble Truth of Suffering?**

(1) Jāti pi dukkhā,  
 birth / too / unsatisfactory

(1) Birth is suffering,

(2) jarā pi dukkhā,  
 decay / too / unsatisfactory

(2) decay<sup>97</sup> is suffering,

[ ] [vyādhi pi dukkhā,]<sup>98</sup>  
 disease / too / unsatisfactory

[ ] disease is suffering,

(3) maraṇam pi dukkhaṃ,  
 death / too / unsatisfactory

(3) death is suffering;

<sup>94</sup> This whole exposition (*niddeso*) is omitted from **Satipaṭṭhāna S** (M 10), resuming with §22.

<sup>95</sup> §§18-21 are not found in the parallel text of **Satipaṭṭhāna S** (M 10), and are more elaborate than its parallel in **Saccavibhaṅga S** (M 141), which also includes the rest of the Noble Truth section here. See n73.

<sup>96</sup> The following sections are not in M 10.

<sup>97</sup> *Jarā*, old age, aging.

<sup>98</sup> Bm K omit. It is also omitted in the questions below, and so M 3:249. Perhaps inserted here by mistake, from **Dhammacakkappavattana S** (S 5:421) (Rhys Davids & Carpenter, edd. *The Dīgha Nikāya* 2:305 n2)

(4) soka, parideva, dukkha, domanass' upāyāsā pi dukkhā,  
sorrow / lamentation / pain / displeasure / anguish / too / unsatisfactory<sup>99</sup>

(4) sorrow, lamentation, pain, anguish and despair are suffering<sup>99</sup>

(5) appiyehi sampayogo pi dukkho,  
with the unloved / association / too / unsatisfactory

(5) to be associated with the unpleasant is suffering;

(6) piyehi vippayogo pi dukkho,  
with the loved / dissociation from / too / unsatisfactory

(6) to be separated from the pleasant is suffering;

(7) yam p'icchaṃ na labhati tam pi dukkhaṃ:  
which / too / what is wished for / not / he receives / that / too / unsatisfactory

(7) not getting what one desires is suffering—

(8) saṅkhittena pañc' upādāna-k, khandhā dukkhā.  
in brief / the-five clinging aggregates / unsatisfactory

(8) in short, the five aggregates of clinging<sup>100</sup> are suffering.

<388> (1) Katamā ca, bhikkhave, jāti?

what / and / O monks / birth  
(1) And what, monks, is birth?<sup>101</sup>

Yā tesam tesam sattānaṃ tamhi tamhi satta, nikāye jāti sañjāti okkanti [nibbatti]<sup>102</sup>  
abhinibbatti  
which / of these / of these / beings / there / there / in a group of beings / birth / origin / descent / arising / production /

Birth, becoming, descending [into a womb], arising, coming forth, appearance of the aggregates, gaining

khandhānaṃ pātubhāvo āyatanānaṃ paṭilābho.  
of the aggregates / manifestation / of the bases / attainment

the sense-bases of various beings, in various groups of beings, here and there.

—Ayaṃ vuccati, bhikkhave, jāti.  
This / is called / O monks / birth

—This, monks, is called birth.

<389> (2) Katamā (Be 2.0244) ca, bhikkhave, jarā?

what / and / O monks / decay  
(2) And what, monks, is decay?<sup>103</sup>

Yā tesam tesam sattānaṃ tamhi tamhi satta, nikāye jarā jīraṇatā khaṇḍiccam pāliccam  
what / of these / of these / beings / there / there / in the group of beings / decay / ageing / breaking of teeth / greying of hair /

Ageing, decaying, broken teeth, grey hair, wrinkled skin, the dwindling away of one's years, the

<sup>99</sup> Found in most MSS but not in Be and Ce.

<sup>100</sup> *Pañc' upādāna-k, khandha*, namely, form, feeling, perception, formations and consciousness (S 3:47, Vbh 1).

<sup>101</sup> *Jāti*. This section is also found in the *Sammāditṭhi* S (M 1:50 = 9.26).

<sup>102</sup> Ke & also M 3:249.

<sup>103</sup> This section and the following are given as *jarā, maraṇa* and in almost identical words in *Sammāditṭhi* S (M 1:49=9.22)



valittacatā, āyuno saṁhāni, indriyānaṁ paripāko

wrinkling of skin / of age / dwindling / of faculties / maturing

weakness of the sense-faculties of various beings, in various groups of beings, here and there.

—Ayaṁ vuccati, bhikkhave, jarā.

this / is called / O monks / decay

—This, monks, is called decay.

<390> (3) Katamañ ca, bhikkhave, **maraṇaṁ**?

What / and / O monks / death

(3) And what, monks, is death?

Yā tesāṁ tesāṁ sattānaṁ tamhi tamhi satta,nikāye cuti cavanatā bhedo antaradhānaṁ

What / of these / of these / of beings / there / there / in a group of beings / fall / falling / breaking up / destruction

Falling away, passing away, breaking up, disappearance, death, dying, one's time being up,<sup>104</sup>

maccu maraṇaṁ kāla,kiriyā, khandhānaṁ bhedo, kaḷavarassa nikkhepo, [jīvit'indriyass'

death / dying / having done one's time / of the aggregates / breaking up / of the carcass / discarding / of the life-faculty

breaking up of the aggregates, discarding of the body, destruction of the life-faculty<sup>105</sup> of various beings,

upacchedo.]<sup>106</sup>

uprooting

in various groups of beings, here and there.

—Idaṁ vuccati, bhikkhave, maraṇaṁ.

this / is called / O monks / death

—This, monks, is called death.

<391> (4a) Katamo ca, bhikkhave, **soko**?

What / and / O monks / sorrow

(4a) And what, monks, is sorrow?

Yo kho, bhikkhave, aññatar'aññatarena vyasanena samannāgatassa aññatar'[306]aññatarena

What / indeed / O monks / by-a-certain by-a-certain / by misfortune / followed by (possessed of) / by-a-certain

Whenever anyone is affected by one thing or other of a painful nature, by any kind of misfortune,

dukkha,dhammena phuṭṭhassa soko socanā socitattaṁ anto,soko anto,parisoko.

painful by-nature / when touched / sorrow / grief / distress / inner grief / inner woe

by way of sorrow, grief, distress, inner grief, inner woe.<sup>107</sup>

—Ayaṁ vuccati, bhikkhave, soko.

This / is called / O monks / grief

—This, monks, is called grief.

<sup>104</sup> *Kāla,kiriyā*, lit “having done one's time”.

<sup>105</sup> Be adds *Jīvit'indriyass'upacchedo*, omitted in *Sammā Ditṭhi S* (M 9.22).

<sup>106</sup> Be adds *Jīvit'indriyass'upacchedo*, omitted in *Sammā Ditṭhi S* (M 9.22).

<sup>107</sup> *Anto,soko anto,parisoko*. I have taken these two terms literally (as in CPD, PED, DP). They refer to self-caused grief and woe, or to unexpressed grief and woe. It is possible to render them as “deep grief” and “deep woe” respectively.

<392> (4b) Katamo ca, bhikkhave, **paridevo**?

What / and / O monks / lamentation

(4b) And what, monks, is lamentation?

Yo kho, bhikkhave, aññatara'ññatarena vyanasena samannāgatassa aññatar'aññatarena

What / indeed / O monks / by-a-certain by-a-certain / by misfortune / followed by (possessed of) / by-a-certain by-a-certain

Whenever anyone is affected by one thing or other of a painful nature, by any kind of misfortune

dukkha,dhammena phutthassa ādevo paridevo ādevanā paridevanā ādevitattam paridevitattam

painful by-nature / when touched / crying / weeping / wailing / lamenting / bewailing /

lamentation  
by way of crying, weeping, wailing, lamenting, bewailing, lamentation.

—Ayaṃ vuccati, bhikkhave paridevo.

This / is called / O monks / lamentation

—This, monks, is called lamentation.

<393> (4c) Katamañ ca, bhikkhave, **dukkham**?

What / and / O monks / pain

(4c) And what, monks, is physical pain?

Yaṃ kho, bhikkhave, kāyikaṃ dukkhaṃ kāyikaṃ asātaṃ, kāya,samphassa,jaṃ dukkhaṃ

What / indeed / O monks / of the body / pain / of the body / unpleasant / body contact born of /

pain /  
Whatever is experienced as painful bodily feeling, unpleasant bodily feeling, painful or unpleasant

asātaṃ vediyitaṃ.

unpleasantness / felt

feeling arising from bodily contact.

—Idaṃ vuccati, bhikkhave, dukkhaṃ.

This / is called / O monks / pain

—This, monks, is called physical pain.

<394> (4d) Katamañ ca, bhikkhave, **domanassaṃ**?

What / and / O monks / displeasure

(4d) And what, monks, is mental pain [displeasure]?<sup>108</sup>

Yaṃ kho, bhikkhave, cetasikaṃ dukkhaṃ cetasikaṃ asātaṃ, mano,samphassa,jaṃ

What / indeed / O monks / mental / pain / mental / unpleasantness / mind contact born

Monks, whatever is experienced as painful mental feeling, unpleasant mental feeling,

dukkhaṃ asātaṃ vediyitaṃ.

pain / unpleasantness / felt

painful or unpleasant feeling arising from mental contact.

—Idaṃ vuccati, bhikkhave, domanassaṃ.

This / is called / O monks / displeasure

—This, monks, is called mental pain [displeasure].

<sup>108</sup> *Domanassa*, here used in a more restricted sense. See §1c n & 1c(A) n.

<395> (4e) Katamo ca, bhikkhave, upāyāso?

What / and / O monks / distress

(4e) And what, monks, is despair?

Yo kho, bhikkhave, aññatar’aññatarena vyasanena samannāgatassa aññatar’aññatarena

What / indeed / O monks / by-a-certain by-a-certain / by misfortune / followed by (possessed of) / by-a-certain by-a-certain

Whenever anyone is affected by one thing or other of a painful nature by way of stress, distress,

dukkha,dhammena phutṭhassa, āyāso upāyāso, āyāsitattam upāyāsitattam.

painful by-nature / when touched / stress / distress / despair / desperation

despair,desperation.

—Ayaṃ vuccati, bhikkhave, upāyāso.

This / is called / O monks / distress

—This, monks, is called despair.<sup>109</sup>

<396> (5)<sup>110</sup> Katamo (Be 2.0245) ca, bhikkhave, appiyehi sampayogo dukkho?

What / and / O monks / with the unloved / yoked / pain

(5) And what, monks, is the pain of association with the unpleasant?<sup>111</sup>

Idha yassa te honti anitṭhā akantā amanāpa rūpā saddā gandhā rasā phoṭṭhabbā dhammā,

Here / of what / they / there are / undesired / disliked / unpleasant / forms / sounds / smells / tastes / touch (pl) / mind-objects

Here, whoever has undesired, disliked, unpleasant visual forms, sounds, smells, tastes, touch or dharmas,

ye vā pan’assa te honti anatta,kāmā ahita,kāmā aphāsuka,kāmā ayoga-k,khema,kāmā,

whatever / or / indeed / there is / they / there are / no-benefit wishing / no-good wishing / no-comfort wishing / not yoke safety wishing or encountering, meeting, associating with, united with those who wish one ill, harm,

yā tehi saddhim saṅgati samāgamo samodhānam missī,bhāvo.

whatever / by them / with / intercourse / concourse / communion / (intimate) union state

discomfort, insecurity.

—Ayaṃ vuccati, bhikkhave, appiyehi sampayogo dukkho.

This / is called / O monks / with the unloved / yoked / pain

—This, monks, is called association with the unpleasant.

<397> (6) Katamo ca, bhikkhave, piyehi vippayogo dukkho?

What / and / O monks / with the loved / unyoked / pain

(6) And what, monks, is separation from the pleasant?

Idha yassa te honti itṭhā kantā manāpā rūpā saddā gandhā rasā phoṭṭhabbā dhammā, ye vā

Here / whose / they / there are / desired / liked / pleasant / forms / sounds / smells / tastes / touches / mind-objects / whatever / or

Here, whoever has desirable, likeable, pleasant visual forms, sounds, smells, tastes, touch or dharmas,

<sup>109</sup> *Upāyāsa*. See D:W n698.

<sup>110</sup> This and following sections, thus in Bm K, but omitted in PTS.

<sup>111</sup> This and following §§ omitted in the parallel passage of Saccavibhaṅga S (M 3:250=141.19).

pan'assa te honti attha,kāmā hita,kāmā phāsuka,kāmā yoga-k,khema,kāmā  
indeed/there is/they/there are/benefit wishing /good wishing /comfort wishing /yoke safety wishing  
or encountering, meeting, associating with, mixing with those who wish one well, good, comfort, security:

mātā vā pitā vā bhātā vā bhaginī vā mittā vā amaccā vā ñāti,sā,lohitā vā,  
mother / or / father / or / brothers / or / sisters / or / friends / or / colleagues / or / relatives same blood / or  
mother or father or brother or sister or friends or colleagues or blood-relations, and is then deprived of

yā tehi saddhim̄ asaṅgati asamāgamo asamodhānaṃ amissī,bhāvo.  
Whatever / with them / with / no intercourse / no concourse / no communion / no (intimate) union state  
such concourse, intercourse, connection, union.

—Ayaṃ vuccati, bhikkhave, piyehi vippayogo dukkho.

This / is called / O monks / with the loved / unyoked / pain  
—This, monks, is called association with the unpleasant.

<398> [307] (7) Katamañ ca, bhikkhave, yam p'icchaṃ na labhati tam pi dukkhaṃ?

What / and / O monks / which / too / is desired / not / he gets / that / too / pain

(7) And what, monks, is the pain of not getting what one desires?

(i) *Jāti,dhammānaṃ*, bhikkhave, sattānaṃ evaṃ icchā uppajjati:

Of-birth by-nature / O monks / of beings / thus / wish / it arises

(i) In beings *subject to birth*, monks, this wish arises:

‘Aho vata mayaṃ na jāti,dhammā assāma, na ca vata no jāti āgaccheyyā’ ‘ti.

O / indeed if / we / not / born by-nature / that we might / not / and / indeed if / to us / birth / would come (endquote)

‘O that we were not subject to birth, that we might not come to birth!’

Na kho pan'etaṃ icchāya pattabbaṃ.

Not / indeed / yet / this / by wishing / to be fulfilled

But this cannot be won by wishing—that is not getting what one desires.

—Idam pi yam p'icchaṃ na labhati tam pi dukkhaṃ.

This / too / which / too / wish / no / he gets / that / to / pain

—This is the pain of not getting what one desires.

(ii) *Jarā,dhammānaṃ*,...pe...

Decay / by nature...etc ...

(ii) ...subject to ageing,...

(iii) *Vyādhi,dhammānaṃ*,...pe...

Disease / by nature...etc...

(iii) ...subject to disease,...

(iv) *Marāṇa,dhammānaṃ*,...pe...

Death / by nature...etc...

(iv) ...subject to death,....etc...

(v) *Soka,parideva,dukkha,domanass'upāyāsa,dhammānaṃ*, bhikkhave, sattānaṃ evaṃ icchā

Sorrow lamentation pain anguish despair by-nature / O monks / of beings / thus / wish

(v) In beings *subject to sorrow, lamentation, pain, anguish and despair*, this wish arises:

uppajjati: ‘Aho vata mayaṃ na soka,parideva,dukkha,domanass’upāyāsa,dhammā assāma,  
 it arises / O / what if / we / not / Sorrow lamentation pain anguish despair by-nature /  
 that we might  
 ‘O that we were not subject to sorrow...despair,

na ca vata no soka,parideva,dukkha,domanass’upāyāsa.dhammā āgaccheyyun’ ‘ti.  
 Not / and / what if / to us / Sorrow lamentation pain anguish despair by-nature / would not come (endquote)  
 that we might not have sorrow...despair!’

Na kho pan’etaṃ icchāya pattabbaṃ.  
 Not / indeed / yet / this / by wishing / to be fulfilled  
 But this cannot be won by wishing.

—Idam pi yam p’icchaṃ na labhati tampi dukkhaṃ.  
 this / and / which / too / is desired / not / he gets / that / too / pain  
 —This is the pain of not getting what one desires.

- <399> (8) Katame (Be 2.0246) ca, bhikkhave, saṅkhittena pañc’upādāna-k,khandhā dukkhā?  
 What / and / O monks / in brief / the-five clinging aggregates / pain  
 (8) And what, monks, in short, are the pain that is the five aggregates of clinging?

Seyyathîdam:

Just-as this

They are as follows:

rûpûpādāna-k,khandho,  
 form clinging aggregate  
 the aggregate of clinging that is form,

vedanûpādāna-k,khandho,  
 feeling clinging aggregate  
 the aggregate of clinging that is feeling,

saññûpādāna-k,khandho,  
 perception clinging aggregate  
 the aggregate of clinging that is perception,

saṅkhârûpādāna-k,khandho,  
 formations clinging aggregate  
 the aggregate of clinging that is formations,

viññānûpādāna-k,khandho.  
 consciousness clinging aggregate  
 the aggregate of clinging that is consciousness.

Ime vuccanti, bhikkhave, saṅkhittena pañc’upādāna-k,khandhā dukkhā.  
 These / are called / O monks / in short / the five clinging aggregates / pain  
 These are, in short, the pain that is the five aggregates of clinging.

Idaṃ vuccati, bhikkhave, dukkhaṃ ariya,saccaṃ.  
 This / is called / O monks / suffering / noble truth  
 This, monks, is called the Noble Truth of Suffering.

[Samudaya,sacca,niddeso.]

arising truth exposition

[Exposition of the Truth of the Arising (of Suffering)]

**[308] 19 (B) Dukkha,samudaya ariya,sacca**

unsatisfactoriness arising / noble truth

**19 (B) The Noble Truth of the Arising of Suffering<sup>112</sup>**

&lt;400&gt; (2) Katamañ ca, bhikkhave, dukkha,samudayaṃ ariya,saccaṃ?

What / and / O monks / unsatisfactoriness arising / noble truth

(2) And what is the Noble Truth of the Arising of Suffering?

Yāyaṃ taṇhā ponobbhavikā nandī,rāga,sahagatā tatra,tatrābhinandinī, seyyathīdam:

Which which / craving / again becoming / delight lust accompanied / there there delighting / just-as this

It is this craving that leads to renewed existence [rebirth], accompanied by pleasure and lust, seeking pleasure now here, now there; that is,

kāma,taṇhā

sensual-pleasure / craving

craving for sensual pleasures,

bhava,taṇhā

becoming / craving

craving for existence,

vibhava,taṇhā.

non-becoming / craving

craving for non-existence.

Sā kho pan'esā, bhikkhave, taṇhā kattha uppajjamānā uppajjati, kattha nivisamānā nivisati?

The / indeed / yet / this / O monks / craving / where / when arising / it arises / where / when establishing / it establishes

And where does this craving arise and establish itself?

Yaṃ loke piya,rūpaṃ sāta,rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati,

Where / in the world / loving form / pleasurable form / there / this / craving / when arising / it arises

Where there is anything agreeable and pleasurable in the world,

ettha nivisamānā nivisati.

there / when establishing / it establishes

there this craving arises and establishes itself.

Kiñ ca loke piya,rūpaṃ sāta,rūpaṃ?

What / and / in the world / loving form / pleasurable form

And what is there in the world that is agreeable and pleasurable?

(i) Cakkhum loke piya,rūpaṃ sāta,rūpaṃ,

the eye / in the world / loving form / pleasurable form

(i) The eye is agreeable and pleasurable in the world,

<sup>112</sup> §§18-21 are not found in the parallel text of Satipaṭṭhāna S (M 10). See n58.

etth'esā taṅhā uppajjamānā uppajjati, ettha nivisamānā nivisati.  
 there / this / craving / when arising / it arises / there / when establishing / it establishes  
 and there this craving arises and establishes itself.

Sotaṃ loke ...pe...  
 The ear / in the world...etc...  
 The ear ...in the world...

Ghānaṃ loke...pe...  
 The nose / in the world...etc...  
 The nose ...in the world...

Jivhā loke...pe...  
 The tongue / in the world...etc...  
 The tongue...in the world...

Kāyo loke...pe...  
 The body / in the world...etc...  
 The body ...in the world...

Mano loke piya,rūpaṃ sāta,rūpaṃ,  
 The mind / in the world / loving form / pleasurable form  
 The mind is agreeable and pleasurable in the world,

—etth'esā taṅhā uppajjamānā uppajjati, ettha nivisamānā nivisati.  
 there / this / craving / when arising / it arises / there / when establishing / it establishes  
 —and there this craving arises and establishes itself.

- (ii) Rūpā loke piya,rūpaṃ sāta,rūpaṃ,...  
 Visual forms / in the world / loving form / pleasurable form  
 (ii) Visual forms are agreeable and pleasurable in the world,

—etth'esā taṅhā uppajjamānā uppajjati, ettha nivisamānā nivisati.  
 there / this / craving / when arising / it arises / there / when establishing / it establishes  
 —and there this craving arises and establishes itself.

Saddā loke...pe...  
 Sounds / in the world...etc...  
 Sounds ...in the world...

Gandhā loke...pe...  
 Smells / in the world...etc...  
 Smells ...in the world...

Rasā loke...pe...  
 Tastes in the world...etc...  
 Tastes...in the world...

Phoṭṭhabbā loke...pe...  
 Touches / in the world...etc...  
 Touches...in the world...

Dhammā loke piya,rūpaṃ sāta,rūpaṃ,  
 Mind-objects / in the world / loving form / pleasurable form  
 Dharmas are agreeable and pleasurable in the world,

—etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisaṃti.  
 there / this / craving / when arising / it arises / there / when establishing / it establishes  
 —and there this craving arises and establishes itself.

(iii) Cakkhu,viññāṇaṃ loke piya,rūpaṃ sāta,rūpaṃ,  
 Eye consciousness / in the world / loving form / pleasurable form  
 (iii) Eye-consciousness is agreeable and pleasurable in the world,

—etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisaṃti.  
 There / this / craving / when arising / it arises / there / when establishing / it establishes  
 —and there this craving arises and establishes itself.

Sota,viññāṇaṃ loke...pe...  
 Ear consciousness / in the world...etc...  
 Ear-consciousness...in the world...

Ghāna,viññāṇaṃ loke...pe... [309]  
 Nose consciousness / in the world...etc...  
 Nose-consciousness...in the world...

Jivhā,viññāṇaṃ loke...pe...  
 Tongue consciousness / in the world...etc...  
 Tongue-consciousness...in the world...

Kāya,viññāṇaṃ loke...pe...  
 Body consciousness / in the world...etc...  
 Body-consciousness...in the world...

Mano,viññāṇaṃ loke piya,rūpaṃ sāta,rūpaṃ,  
 Mind consciousness / in the world / loving form / pleasurable form  
 Mind-consciousness is agreeable and pleasurable in the world,

—etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisaṃti.  
 There / this / craving / when arising / it arises / there / when establishing / it establishes  
 —and there this craving arises and establishes itself.

(iv) Cakkhu,samphasso<sup>113</sup> loke piya,rūpaṃ sāta,rūpaṃ,  
 Eye contact / in the world / loving form / pleasurable form  
 (iv) Eye-contact is agreeable and pleasurable in the world,

—etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisaṃti.  
 There / this / craving / when arising / it arises / there / when establishing / it establishes  
 —and there this craving arises and establishes itself.

Sota,samphasso loke...pe...  
 Ear contact / in the world...etc...  
 Ear-consciousness...in the world...

<sup>113</sup> -*samphassa*, -contact, that is, the impingement of the sense-organ on its sense-object.



Ghāna,samphasso loke...pe... [309]

Nose contact / in the world...etc...

Nose-contact ...in the world...

Jivhā,samphasso loke...pe...

Tongue contact / in the world...etc...

Tongue-contact ...in the world...

Kāya,samphasso loke ...pe...

Body contact / in the world...etc...

Body-contact ...in the world...

Mano,samphasso loke piya,rūpaṃ sāta,rūpaṃ,

Mind contact / in the world / loving form / pleasurable form

Mind-contact is agreeable and pleasurable in the world,

—etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

There / this / craving / when arising / it arises / there / when establishing / it establishes

—and there this craving arises and establishes itself.

(v) Cakkhu,samphassa,jā (Be 2.0247) vedanā loke piya,rūpaṃ sāta,rūpaṃ,

eye contact born / feeling / in the world / loving form / pleasurable form

(v) Feeling born of eye-contact is agreeable and pleasurable in the world,

—etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

There / this / craving / when arising / it arises / there / when establishing / it establishes

—and there this craving arises and establishes itself.

Sota,samphassa,jā vedanā loke...pe...

Ear contact born of / feeling / in the world...etc...

Feeling born of ear-contact...in the world...

Ghāna,samphassa,jā vedanā loke...pe... [309]

Nose contact born of / feeling / in the world...etc...

Feeling born of nose-contact...in the world...

Jivhā,samphassa,jā vedanā loke...pe...

Tongue contact born of / feeling / in the world...etc...

Feeling born of tongue-contact...in the world...

Kāya,samphassa,jā vedanā loke...pe...

Tongue contact born of / feeling / in the world...etc...

Feeling born of body-contact...in the world...

Mano,samphassa,jā vedanā loke piya,rūpaṃ sāta,rūpaṃ,

Mind contact born of / feeling / in the world...etc...

Feeling born of mind-contact is agreeable and pleasurable in the world,

—etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

There / this / craving / when arising / it arises / there / when establishing / it establishes

—and there this craving arises and establishes itself.

(vi) Rūpa,saññā loke piya,rūpaṃ sāta,rūpaṃ,...pe...

form perception / in the world / loving form / pleasurable form...etc...

(vi) The perception of visual forms is agreeable and pleasurable in the world,...etc...

—etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

There / this / craving / when arising / it arises / there / when establishing / it establishes

—there this craving arises and establishes itself.

Sadda,saññā loke...pe...

Sound perception / in the world...etc...

The perception of sounds...in the world ...

Gandha,saññā loke...pe...

Smell perception / in the world...etc...

The perception of smells...in the world ...

Rasa,saññā loke...pe...

Taste perception / in the world...etc...

The perception of tastes...in the world ...

Phoṭṭhabba,saññā loke...pe...

Touch perception / in the world...etc...

The perception of touch...in the world ...

Dhamma,saññā loke piya,rūpaṃ sāta,rūpaṃ,

Mind-object perception / in the world / loving form / pleasurable form

The perception of dharmas is agreeable and pleasurable in the world,

—etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

There / this / craving / when arising / it arises / there / when establishing / it establishes

—and there this craving arises and establishes itself.

(vii) Rūpa,sañcetanā loke piya,rūpaṃ sāta,rūpaṃ,

form volition / in the world / loving form / pleasurable form

(vii) Volition in regard to visual forms is agreeable and pleasurable in the world,

—etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

There / this / craving / when arising / it arises / there / when establishes / it establishes

—and there this craving arises and establishes itself.

Sadda,sañcetanā loke...pe...

Sound volition / in the world...etc...

Volition in regard to sounds...in the world...

Gandha,sañcetanā loke...pe...

Smell volition / in the world...etc...

Volition in regard to smells...in the world...

Rasa,sañcetanā loke...pe...

Taste volition / in the world...etc.

Volition in regard to tastes...in the world...

Phoṭṭhabba,sañcetanā loke...pe...  
 Touch volition / in the world...etc...  
 Volition in regard to touch...in the world...

Dhamma,sañcetanā loke piya,rūpaṃ sāta,rūpaṃ,  
 Mind-object volition / in the world / loving form / pleasurable form  
 Volition in regard to dharmas is agreeable and pleasurable in the world,

—etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.  
 There / this / craving / when arising / it arises / there / when establishing / it establishes  
 —and there this craving arises and establishes itself.

(viii) Rūpa,taṇhā loke piya,rūpaṃ sāta,rūpaṃ,  
 form craving / in the world / loving form / pleasurable form  
 (viii) The craving for visual forms is agreeable and pleasurable in the world,

—etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.  
 There / this / craving / when arising / it arises / there / when establishing / it establishes  
 —and there this craving arises and establishes itself.

Sadda,taṇhā loke...pe...  
 Sound craving / in the world...etc...  
 The craving for sounds...in the world...

Gandha,taṇhā loke...pe...  
 Smell craving / in the world...etc...  
 The craving for smells...in the world...

Rasa,taṇhā loke...pe...  
 Taste craving / in the world...etc...  
 The craving for tastes in the world...

Phoṭṭhabba,taṇhā loke...pe...  
 Touch craving / in the world...etc...  
 The craving for touch...in the world...

Dhamma,taṇhā loke piya,rūpaṃ sāta,rūpaṃ,  
 Mind-object craving / in the world / loving form / pleasurable form  
 The craving for dharmas is agreeable and pleasurable in the world,

—etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.  
 There / this / craving / when arising / it arises / there / when establishing / it establishes  
 —and there this craving arises and establishes itself.

(ix) Rūpa,vitakko loke piya,rūpaṃ sāta,rūpaṃ,  
 forms thinking ' in the world / loving form / pleasurable form  
 (ix) Thinking of visual forms is agreeable and pleasurable in the world,

—etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.  
 There / this / craving / when arising / it arises / there / when establishing / it establishes  
 —and there this craving arises and establishes itself.

Sadda, vitakko loke...pe...

Sound thinking / in the world...etc...

Thinking of sounds...in the world...

Gandha, vitakko loke...pe...

Smell thinking / in the world...etc...

Thinking of smells...in the world...

Rasa, vitakko loke...pe...

Taste thinking / in the world...etc...

Thinking of tastes...in the world...

Phoṭṭhabba, vitakko loke...pe...

Touch thinking / in the world...etc...

Thinking of touch...in the world...

Dhamma, vitakko loke piya, rūpaṃ sāta, rūpaṃ,

Mind-object thinking / in the world / loving form / pleasurable form

Thinking of dharmas is agreeable and pleasurable in the world,

—etth'esā taṅhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

There / this / craving / when arising / it arises / there / when establishing / it establishes

—and there this craving arises and establishes itself.

(x) Rūpa, vicāro loke piya, rūpaṃ sāta, rūpaṃ,

form pondering / in the world / loving form / pleasurable form

(x) Pondering on visual forms is agreeable and pleasurable in the world,

—etth'esā taṅhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

There / this / craving / when arising / it arises / there / when establishing / it establishes

—and there this craving arises and establishes itself.

Sadda, vicāro loke...pe...

Sound pondering / in the world...etc...

Pondering on sounds ...in the world...

Gandha, vicāro loke...pe...

Smell pondering / in the world...etc...

Pondering on smells ...in the world...

Rasa, vicāro loke...pe...

Taste pondering / in the world...etc...

Pondering on tastes ...in the world...

Phoṭṭhabba, vicāro loke...pe...

Touch pondering / in the world...etc...

Pondering on touch ...in the world...

Dhamma, vicāro loke piya, rūpaṃ sāta, rūpaṃ,

Mind-object pondering / in the world / loving form / pleasurable form

Pondering on dharmas is agreeable and pleasurable in the world,

—etth'esā [310] taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.  
 There / this / craving / when arising / it arises / there / when establishing / it establishes  
 —and there this craving arises and establishes itself.

Idaṃ vuccati, bhikkhave, dukkha,samudayaṃ ariya,saccaṃ.  
 This / is called / O monks / unsatisfactoriness arising / noble truth  
 This, monks, is called the Noble Truth of the Arising of Suffering.

[Nirodha,sacca,niddeso.]  
 ending truth exposition

[The exposition on the Truth of the Ending (of Suffering).]

## 20 (C) Dukkha,nirodha ariya,sacca

unsatisfactoriness ending / noble truth

## 20 (C) The Noble Truth of the Ending of Suffering<sup>114</sup>

<401> (3) Katamañ ca, bhikkhave, **dukkha,nirodhaṃ ariya,saccaṃ?**

What / and / O monks / unsatisfactoriness ending / noble truth

(3) And what, monks, is the Noble Truth of the Ending of Suffering?

Yo tassā y'eva taṇhāya asesa,virāga,nirodho cāgo paṇinissaggo mutti anālayo.

Which / of the / which very / of craving / without-remains fading-away ending / giving up / letting go / liberation / non-attachment

It is the utter fading away and ending of that very craving, giving it up, letting it go, being free from it, being detached from it.

Sā (Be 2.0248) kho pan'esā, bhikkhave, taṇhā kattha pahīyamānā pahīyati,

The / indeed / yet / this / O monks / craving / where / when being abandoned / it is abandoned

And how, monks, is this craving abandoned,

kattha nirujjhamānā nirujjhati?

Where / when ceasing / it ceases

how does it cease?

Yaṃ loke piya,rūpaṃ sāta,rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati,

Where / in the world / loving form / pleasurable form / there / this / craving / when being abandoned / it is abandoned

Where there is anything agreeable and pleasurable in the world, there this craving is abandoned,

ettha nirujjhamānā nirujjhati.

There / when ceasing / it ceases

there it ceases.

Kiñ ca loke piya,rūpaṃ sāta,rūpaṃ?

What / and / in the world / loving form / pleasurable form

And what is there that is agreeable and pleasurable in the world?

(i) Cakkhuṃ loke piya,rūpaṃ sāta,rūpaṃ

the eye / in the world / loving form / pleasurable form

(i) The eye is agreeable and pleasurable ...in the world,

<sup>114</sup> §§18-21 are not found in the parallel text of Satipaṭṭhāna S (M 10). See n58.

—etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

There / this / craving / when being abandoned / is abandoned / there / when ceasing / it ceases

—and there this craving is abandoned, there it ceases.

Sotaṃ loke ...pe...

The ear / in the world...etc...

The ear...in the world...

Ghānaṃ loke...pe...

The nose / in the world...etc...

The nose...in the world...

Jivhā loke...pe...

The tongue / in the world...etc...

The tongue...in the world...

Kāyo loke...pe...

The body / in the world...etc...

The body...in the world...

Mano loke piya,rūpaṃ sāta,rūpaṃ,

The mind / in the world / loving form / pleasurable form

The mind is agreeable and pleasurable in the world,

—etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

There / this / craving / when being abandoned / is abandoned / there / when ceasing / it ceases

—there this craving is abandoned, there it ceases.

(ii) Rūpā loke piya,rūpaṃ sāta,rūpaṃ,

forms / in the world / loving form / pleasurable form

(ii) Forms in the world are agreeable and pleasurable,

—etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

There / this / craving / when being abandoned / is abandoned / there / when ceasing / it ceases

—there this craving is abandoned, there it ceases.

Saddā loke...pe...

Sounds / in the world...etc...

Sounds...in the world...

Gandhā loke...pe...

Smells / in the world...etc...

Smells...in the world...

Rasā loke...pe...

Tastes / in the world...etc...

Tastes...in the world...

Phoṭṭhabbā loke...pe...

Touches / in the world...etc...

Touches...in the world...

Dhammā loke piya,rūpaṃ sāta,rūpaṃ,  
 Mind-object / in the world / loving form / pleasurable form  
 Dharmas are agreeable and pleasurable in the world,

—etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.  
 There / this / craving / when being abandoned / is abandoned / there / when ceasing / it ceases  
 —there this craving is abandoned, there it ceases.

(iii) Cakkhu,viññāṇaṃ loke piya,rūpaṃ sāta,rūpaṃ,...pe...  
 eye consciousness / in the world / loving form / pleasurable form...etc...

(iii) Eye-consciousness is agreeable and pleasurable in the world,...etc...

—etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.  
 There / this / craving / when being abandoned / is abandoned / there / when ceasing / it ceases  
 —and there this craving is abandoned, there it ceases.

Sota,viññāṇaṃ loke...pe...  
 Ear consciousness / in the world...etc...  
 Ear-consciousness...in the world...

Ghāna,viññāṇaṃ loke...pe...  
 Nose consciousness / in the world...etc...  
 Nose-consciousness...in the world...

Jivhā,viññāṇaṃ loke...pe...  
 Tongue consciousness / in the world...etc...  
 Tongue-consciousness... in the world...

Kāya,viññāṇaṃ loke...pe...  
 body consciousness / in the world...etc...  
 Body-consciousness... in the world...

Mano,viññāṇaṃ loke piya,rūpaṃ sāta,rūpaṃ,  
 mind consciousness / in the world / loving form / pleasurable form  
 Mind-consciousness is agreeable and pleasurable in the world,

—etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.  
 There / this / craving / when being abandoned / is abandoned / there / when ceasing / it ceases  
 —and there this craving is abandoned, there it ceases.

(iv) Cakkhu,samphasso loke piya,rūpaṃ sāta,rūpaṃ,  
 eye contact / in the world / loving form / pleasurable form

(iv) Eye-contact is agreeable and pleasurable in the world,

etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.  
 There / this / craving / when being abandoned / it is abandoned / there / when ceasing / it ceases  
 —and there this craving is abandoned, there it ceases.

Sota,samphasso loke...pe...  
 Ear contact / in the world...etc...  
 Ear-contact...in the world...

Ghāna,samphasso loke...pe...

Nose contact / in the world...etc...

Nose-contact...in the world...

Jivhā,samphasso loke...pe...

Tongue contact / in the world...etc...

Tongue-contact...in the world...

Kāya,samphasso loke ...pe...

Body contact / in the world...etc...

Body-contact...in the world...

Mano,samphasso [311] loke piya,rūpaṃ sāta,rūpaṃ,

Mind contact / in the world / loving form / pleasurable form

Mind-contact is agreeable and pleasurable in the world,

—etth'esā taṅhā uppajjamānā uppajjati, ettha nirujjhamānā nirujjhati.

There / this / craving / when being abandoned / is abandoned / there / when ceasing / it ceases

—and there this craving is abandoned, there it ceases.

(v) Cakkhu,samphassa,jā (Be 2.0247) vedanā loke piya,rūpaṃ sāta,rūpaṃ,

eye contact born of / feeling / in the world / loving form / pleasurable form

(v) Feeling born of eye-contact is agreeable and pleasurable in the world,

—etth'esā taṅhā uppajjamānā uppajjati, ettha nirujjhamānā nirujjhati.

There / this / craving / when being abandoned / it is abandoned / there / when ceasing / it ceases

—and there this craving is abandoned, there it ceases.

Sota,samphassa,jā vedanā loke...pe...

ear contact born of / feeling / in the world...etc...

Feeling born of ear-contact... in the world...

Ghāna,samphassa,jā vedanā loke ...pe...

nose contact born of / feeling / in the world...etc...

Feeling born of nose-contact... in the world...

Jivhā,samphassa,jā vedanā loke...pe...

tongue contact born of / feeling / in the world...etc...

Feeling born of tongue-contact... in the world...

Kāya,samphassa,jā vedanā loke...pe...

body contact born of / feeling / in the world...etc...

Feeling born of body-contact... in the world...

Mano,samphassa,jā vedanā loke piya,rūpaṃ sāta,rūpaṃ,

mind contact born of / feeling / in the world / loving form / pleasurable form

Feeling born of mind-contact is agreeable and pleasurable in the world,

—etth'esā taṅhā uppajjamānā uppajjati, ettha nirujjhamānā nirujjhati. [311]

There / this / craving / when being abandoned / is abandoned / there / when ceasing / it ceases

—and there this craving is abandoned, there it ceases.



(vi) Rūpa,saññā loke...pe...

form perception / in the world...etc...

(vi) The perception of visual forms is agreeable and pleasurable in the world,

—etth'esā taṇhā uppajjamānā uppajjati, ettha nirujjhamānā nirujjhati.

There / this / craving / when being abandoned / is abandoned / there / when ceasing / it ceases

—and there this craving is abandoned, there it ceases.

Sadda,saññā loke...pe...

sound perception / in the world...etc...

The perception of sounds... in the world...

Gandha,saññā loke...pe...

smell perception / in the world...etc...

The perception of smells... in the world...

Rasa,saññā loke...pe...

taste perception / in the world...etc...

The perception of tastes... in the world...

Phoṭṭhabba,saññā loke...pe...

touch perception / in the world...etc...

The perception of touches... in the world...

Dhamma,saññā loke piya,rūpaṃ sātārūpaṃ,

mind-object perception / in the world / loving form . pleasurable form

The perception of dharmas is agreeable and pleasurable in the world,

—etth'esā taṇhā uppajjamānā uppajjati, ettha nirujjhamānā nirujjhati.

There / this / craving / when being abandoned / is abandoned / there / when ceasing / it ceases

—and there this craving is abandoned, there it ceases.

(vii) Rūpa,sañcetanā (Be 2.0249) loke...pe...

form volition / in the world...etc...

(vii) Volition in regard to visual forms is agreeable and pleasurable in the world,

—etth'esā taṇhā uppajjamānā uppajjati, ettha nirujjhamānā nirujjhati.

There / this / craving / when being abandoned / is abandoned / there / when ceasing / it ceases

—and there this craving is abandoned, there it ceases.

Sadda,sañcetanā loke...pe...

sound volition / in the world...etc...

Volition in regard to sounds... in the world...

Gandha,sañcetanā loke...pe...

Smell volition / in the world...etc...

Volition in regard to smells... in the world...

Rasa,sañcetanā loke...pe...

Taste volition / in the world...etc...

Volition in regard to tastes... in the world...

Phoṭṭhabba,sañcetanā loke...pe...

Touch volition / in the world...etc...

Volition in regard to touches... in the world...

Dhamma,sañcetanā loke piya,rūpaṃ sāta,rūpaṃ,

Mind-object volition / in the world / loving form / pleasurable form

Volition in regard to dharmas is agreeable and pleasurable in the world,

—etth'esā taṇhā uppajjamānā uppajjati, ettha nirujjhamānā nirujjhati.

There / this / craving / when being abandoned / is abandoned / there / when ceasing / it ceases

—and there this craving is abandoned, there it ceases.

(viii) Rūpa,taṇhā loke...pe...

form craving / in the world...etc...

(viii) The craving for visual forms is agreeable and pleasurable in the world,

—etth'esā taṇhā uppajjamānā uppajjati, ettha nirujjhamānā nirujjhati.

There / this / craving / when being abandoned / is abandoned / there / when ceasing / it ceases

—and there this craving is abandoned, there it ceases.

Sadda,taṇhā loke...pe...

Sound craving / in the world...etc...

The craving for sounds... in the world...

Gandha,taṇhā loke...pe...

smell craving / in the world...etc...

The craving for smells... in the world...

Rasa,taṇhā loke...pe...

taste craving / in the world...etc...

The craving for tastes... in the world...

Phoṭṭhabba,taṇhā loke...pe...

Touch craving / in the world...etc...

The craving for touch... in the world...

Dhamma,taṇhā loke piya,rūpaṃ sāta,rūpaṃ,

Mind-object craving / in the world / loving form / pleasurable form

The craving for dharmas is agreeable and pleasurable in the world,

—etth'esā taṇhā uppajjamānā uppajjati, ettha nirujjhamānā nirujjhati.

There / this / craving / when being abandoned / is abandoned / there / when ceasing / it ceases

—and there this craving is abandoned, there it ceases.

(ix) Rūpa,vitakko loke...pe...

form thinking / in the world...etc...

(ix) Thinking of visual forms is agreeable and pleasurable in the world,

—etth'esā taṇhā uppajjamānā uppajjati, ettha nirujjhamānā nirujjhati.

There / this / craving / being abandoned / is abandoned / there / when ceasing / it ceases

—and there this craving is abandoned, there it ceases.

Sadda, vitakko loke...pe...  
 sound thinking / in the world...etc...  
 Thinking of sounds... in the world...

Gandha, vitakko loke...pe...  
 smell thinking / in the world...etc...  
 Thinking of smells... in the world...

Rasa, vitakko loke...pe...  
 taste thinking / in the world...etc...  
 Thinking of tastes... in the world...

Phoṭṭhabba, vitakko loke...pe...  
 Touch thinking / in the world...etc...  
 Thinking of touches... in the world...

Dhamma, vitakko loke piya, rūpaṃ sāta, rūpaṃ,  
 Mind-object thinking / in the world / loving form / pleasurable form  
 Thinking of dharmas is agreeable and pleasurable in the world,

—etth' eṣā taṇhā uppajjamānā uppajjati, ettha nirujjhamānā nirujjhati.  
 There / this / craving / when being abandoned / is abandoned / there / when ceasing / it ceases  
 —and there this craving is abandoned, there it ceases.

(x) Rūpa, vicāro loke...pe...

form pondering / in the world...etc...

(x) Pondering on visual forms is agreeable and pleasurable in the world,

—etth' eṣā taṇhā uppajjamānā uppajjati, ettha nirujjhamānā nirujjhati.  
 There / this / craving / when being abandoned / is abandoned / there / when ceasing / it ceases  
 —and there this craving is abandoned, there it ceases.

Sadda, vicāro loke...pe...  
 sound pondering / in the world...etc...  
 Pondering on sounds... in the world...

Gandha, vicāro loke...pe...  
 smell pondering / in the world...etc...  
 Pondering on smells... in the world...

Rasa, vicāro loke...pe...  
 taste pondering / in the world...etc...  
 Pondering on tastes... in the world...

Phoṭṭhabba, vicāro loke...pe...  
 Touch pondering / in the world...etc...  
 Pondering on touches... in the world...

Dhamma, vicāro loke piya, rūpaṃ sāta, rūpaṃ,  
 Mind-object pondering / in the world / loving form / pleasurable form  
 Pondering on dharmas is agreeable and pleasurable in the world,

—etth'esā taṇhā uppajjamānā uppajjati, ettha nirujjhamānā nirujjhati.  
 There / this / craving / when being abandoned / is abandoned / there / when ceasing / it ceases  
 —and there this craving is abandoned, there it ceases.

Idaṃ vuccati, bhikkhave, dukkha,nirodhaṃ ariya,saccaṃ.  
 This / is called / O monks / unsatisfactoriness ending / noble truth  
 This, monks, is called the Noble Truth of the Cessation of Suffering.

[Magga,sacca,niddeso.]

The path / truth exposition

[Exposition of the Truth of the Path (to the Cessation of Suffering)]

21<sup>115</sup> (D) **Dukkha,nirodha,gāminī paṭipadā ariya,sacca**

unsatisfactoriness ending leading-to / progressive steps / noble truth

21 (D) **The Noble Truth of the Way Leading to the Cessation of Suffering**

<402> (4) Katamañ ca, bhikkhave, **dukkha,nirodha,gāminī paṭipadā ariya,saccaṃ?**

What / and / O monks / unsatisfactoriness ending leading-to / progressive steps / noble truth

(4) And what, monks, is **the Noble Truth of the Way Leading to the Cessation of Suffering?**

Ayam eva ariyo aṭṭh'āṅgiko maggo, seyyathīdaṃ:

This / very / noble / eightfold / path / just-as this

It is this very Noble Eightfold Path, that is,

- i. sammā,dīṭṭhi  
right / seeing  
i. right view,
- ii. sammā,saṅkappo  
right / intention  
ii. right intention,
- iii. sammā,vācā  
right / speech  
iii. right speech,
- iv. sammā,kamma  
right / action  
iv. right action,
- v. sammā,ājīvo  
right / livelihood  
v. right livelihood
- vi. sammā,vāyāmo  
right / effort  
vi. right effort,
- vii. sammā,sati  
right / mindfulness  
vii. right mindfulness,

<sup>115</sup> §§18-21 are not found in the parallel text of Satipaṭṭhāna S (M 10). See n58.

viii. sammā,samādhi.  
right / concentration  
viii. right concentration.

- (i) Katamā ca, bhikkhave, sammā,ditṭhi?<sup>116</sup> [312]  
what / and / O monks / right seeing  
(i) And what, monks, is right view?

Yaṃ kho, bhikkhave,  
Which / indeed / O monks  
Monks, it is

Dukkhe ñāṇaṃ,  
In unsatisfactoriness / knowledge  
the knowledge of suffering,

Dukkha,samudaye ñāṇaṃ,  
Of unsatisfactoriness in-arising / knowledge  
the knowledge of the arising of suffering,

Dukkha,nirodhe ñāṇaṃ,  
Of-unsatisfactoriness in-ending / knowledge  
the knowledge of the cessation of suffering,

Dukkha,nirodha,gāminiyā paṭipadāya ñāṇaṃ,  
Of-unsatisfactoriness ending leading-to / of the progressive steps / knowledge  
the knowledge of the way leading to the end of suffering.

—Ayaṃ vuccati, bhikkhave, sammā,ditṭhi.  
This / is called / O monks / right seeing  
—This, monks, is called right view.

- (ii) Katamo ca, bhikkhave, sammā,saṅkappo?  
What / and / O monks / right intention  
(ii) And what, monks, is right intention?

Nekkhamma,saṅkappo,  
Renunciation / intention  
the intention of renunciation,

Avyāpāda,saṅkappo,  
Non-ill-will / intention  
the intention of non-malice,

Avihimsā,saṅkappo,  
Non-violence / intention  
the intention of harmlessness.

<sup>116</sup> *Sammā,ditṭhi*, lit “right seeing”. By itself, *ditṭhi* is usually translated as the plural (negative) “views”, always connoting “wrong views”. The translation “Right Vision” or “Perfect Vision” is ambiguous, while “Perfect View” (which may translate *sammā,dassana*) is better used for the supramundane Noble Eightfold Path (Vism 605).

—Ayaṃ vuccati bhikkhave, sammā,saṅkappo.

This / is called / O monks / right intention

—This, monks, is called right intention.

(iii) Katamā (Be 2.0250) ca, bhikkhave, sammā,vācā?

What / and / O monks / right speech

(iii) And what, monks, is right speech?

Musā,vādā veramaṇī,

From false speech / abstention

Refraining from lying;

Pisunāya vācāya veramaṇī

From-slandering speech / abstention

Refraining from slander;

Pharusāya vācāya veramaṇī

From-harsh speech / abstention

Refraining from harsh speech;

Sampha-p,palāpā veramaṇī

From-foolish babble / abstention

Refraining from frivolous talk.

—Ayaṃ vuccati, bhikkhave, sammā,vācā.

This / is called / O monks / right speech

—This, monks, is called right speech.

(iv) Katamo ca, bhikkhave, sammā,kammanto?

What / and / O monks / right action

(iv) And what, monks, is right action?

Pāṇātipātā veramaṇī,

breath cutting-off / abstention

Refraining from taking life;

Adinn'ādānā veramaṇī,

not-given taking / abstention

Refraining from taking what is not given;

Kāmesu,micch'ācārā veramaṇī,

In-sensual-pleasures misconduct / abstention

Refraining from sexual misconduct;

—Ayaṃ vuccati, bhikkhave, sammā,kammanto.

This / is called / O monks / right action

—This, monks, is called right action.

(v) Katamo ca, bhikkhave, sammā,ājīvo?

What / and / O monks / right livelihood

(v) And what, monks, is right livelihood?

Idha, bhikkhave, ariya, sāvako micchā, ājīvaṃ pahāya  
 Here / O monks / noble hearer / wrong livelihood / having given up  
 Here, monks, the Noble Disciple, having given up wrong livelihood,<sup>117</sup>

sammā, ājīvena jīvitam kappeti  
 through-right livelihood / living / brings about  
 supports himself through right livelihood.

—Ayaṃ vuccati, bhikkhave, sammā, ājīvo.  
 This / is called / O monks / right livelihood  
 —This, monks, is called right livelihood.

(vi) Katamo ca, bhikkhave, sammā, vāyāmo?  
 what / and / O monks / right effort

(vi) And what, monks, is right effort?

Idha, bhikkhave, bhikkhu  
 Here / O monks / a monk  
 Here, monks, a monk

(1) anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya, chandaṃ janeti  
 of unarisen / of evil / of unwholesome / of states / for the unarising / will / he brings forth  
 (1) rouses his will, makes an effort, stirs up energy, exerts his mind and strives to prevent

vāyamati, vīriyaṃ ārabhati, cittaṃ paggaṇhāti padahati;  
 he exerts / effort / puts forth / the mind / he holds out (supports) / he strives  
 the arising of unarisen evil unwholesome mental states.

(2) Uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya, chandaṃ janeti vāyamati,  
 of arisen / of evil / of unwholesome / of states / for the abandoning / will / he brings forth / he exerts  
 (2) He rouses his will, makes an effort, stirs up energy, exerts his mind and strives to abandon evil

vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati;  
 effort / puts forth / the mind / he holds out (supports) / he strives  
 unwholesome mental states that have arisen.

(3) Anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya, chandaṃ janeti vāyamati,  
 of unarisen / of wholesome / of states / for the arising / will / he brings forth / he exerts  
 (3) He rouses his will, makes an effort, stirs up energy, exerts his mind and strives to cultivate unarisen

vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati;  
 effort / puts forth / the mind / he holds out (supports) / he strives  
 wholesome mental states.

(4) Uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā asammosāya bhīyyo, [313] bhāvāya vepullāya,  
 of arisen / of wholesome / of states / for the establishment / for the non-confusion / for-more / becoming / for abundance  
 (4) He rouses his will, makes an effort, stirs up energy, exerts his mind and strives to maintain

<sup>117</sup> A list of unwholesome trades is given in Vaṇijja S (A 2:208=5.177). For a detailed list of wrong livelihood, see the *sīla* section of the Dīgha, esp Sāmaññaphala S (D 2.45-63). See also the Mahā Cattārīsaka S (M 3:75 = 117.28-33). Commentary given at Vism 1.61-65.

bhāvanāya pāripūriyā, chandaṃ janeti vāyamati, vīriyaṃ ārabhati cittaṃ paggaṇhāti  
 for the cultivation / for the fulfilling / the will / he bangs forth / he exerts / effort / he puts forth / the mind / he holds out (supports)  
 wholesome mental states that have arisen, so that they are not lost, [313] to bring them to greater

padahati

he strives

growth, to develop them to full perfection.

—Ayaṃ vuccati, bhikkhave, sammā, vāyāmo.

this / is called / O monks / right effort

—This, monks, is called right effort.

(vii) Katamā ca, bhikkhave, sammā, sati?

What / and / O monks / right mindfulness

(vii) And what, monks, is right mindfulness?

Idha, bhikkhave, bhikkhu

Here / O monks / a monk

Here, monks, a monk

(1) kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhā, domanassaṃ.

In the body / the-body contemplating / he stays / exertive / fully knowing / mindful / having put away / in the world / covetousness & displeasure

(1) Having put away covetousness and displeasure for the world, a monk dwells exertive, fully aware, mindful, contemplating a body in the body.

(2) Vedanāsu vedanānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhā,-

In feelings / feelings contemplating / he stays / exertive / fully knowing / mindful / having put away / in the world / covetousness &

(2) Having put away covetousness and displeasure for the world, he dwells exertive, fully aware,

domanassaṃ,

displeasure

mindful, contemplating feeling in the feelings.

(3) Cित्ते cittānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhā, domanassaṃ,

In the mind / the-mind contemplating / he stays / exertive / fully knowing / mindful / having put away / in the world / covetousness & displeasure

(3) Having put away covetousness and displeasure for the world, he dwells exertive, fully aware, contemplating a mind in the mind.

(4) Dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhā,-

In mind-objects / mind-objects contemplating / he stays / exertive / fully knowing / mindful / having put away / in the world / covetousness

(4) Having put away covetousness and displeasure for the world, he dwells exertive, fully aware,

domanassaṃ.

& displeasure

contemplating a dharma in the dharmas.

—Ayaṃ vuccati, bhikkhave, sammā, sati.

This / is called / O monks / right mindfulness

—This, monks, is called right mindfulness.

(viii) Katamo ca, bhikkhave, sammā, samādhi?

What / and / O monks / right concentration

(viii) And what, monks, is right concentration?



Idha, bhikkhave, bhikkhu  
 Here / O monks / a monk  
 Here, monks, a monk,

(1) vivicc’eva kāmehi vivicca akusalehi dhammehi  
 detached / truly / from sensual pleasures / detached / from unwholesome / from states

(1) detached from sensual pleasures, detached from unwholesome mental states,

sa, vitakkam sa, vicāram viveka, jam pīti, sukham **paṭhamam jhānam** upasampajja  
 with thought / with pondering / detachment born / zest joy / the first / absorption / having attained  
 enters and remains in the **first absorption**,<sup>118</sup> accompanied by initial application and

viharati.

he stays

sustained application, accompanied by zest and happiness, born of detachment [i.e. *samādhi*].

(2) Vitakka, vicārānam vūpasamā ajjhataṃ (Be 2.0251) sampasādanam cetaso ekodi, bhāvaṃ  
 of thinking of pondering / with the stilling / internal / of tranquility / of mind / one-point becoming

(2) With the stilling of initial application and sustained application, by gaining inner tranquillity and

avitakkaṃ avicāram samādhi, jam pīti, sukham **duṭṭiyam jhānam** upasampajja viharati.  
 no thinking / no pondering / concentration born / zest joy / second absorption having attained / he  
 stays

oneness of mind, he enters and remains in **the second absorption**, free from initial application and sustained application, accompanied by zest and happiness born of concentration.<sup>119</sup>

(3) Pītiyā ca viragā upekkhako ca viharati, sato ca sampajāno, sukhañ ca kāyena  
 of zest / and / fading away / who is equanimous / and / he stays / mindful / and / fully aware / joy / and / with the body

(3) With the fading away of zest, he remains equanimous, mindful and fully aware,

paṭisaṃvedeti,

he experiences

and experiences happiness with the body,

yaṃ taṃ ariyā ācikkhanti: ‘Upekkhako satimā sukha, vihārī’ ti **tatiyam jhānam**

which / that / the noble oness / they call / who is equanimous / who is mindful / living in joy (endquote) / the third / absorption  
 he enters and remains in **the third absorption**, of which the Noble Ones declare, ‘Happily he

upasampajja viharati.

having attained / he stays

dwells in equanimity and mindfulness.’

(4) Sukhassa ca pahānā dukkhassa ca pahānā pubb’eva somanassa, domanassānam

Of joy / and / the abandoning / of unsatisfactoriness / and / the abandoning / before / just / of-pleasant of-unpleasant

(4) With the abandoning of pleasure and pain—and with the earlier disappearance of joy and

<sup>118</sup> For a more detailed description of the *jhāna* with similes, see Sāmaññaphala S (D 1:73-76=2.75-82).

<sup>119</sup> The 2<sup>nd</sup> *jhāna* is known as “the noble silence” (*ariya, tuṇhī, bhāva*), explains Kolita Sutta (S 2:273), because within it initial application and sustained application (thinking and pondering) (*vitakka, vicāra*) cease, and with their cessation, speech cannot occur. In **Kāmaḥhū S 2** (S 4:293) *vitakka* and *vicāra* are called verbal formation (*vacī, saṅkhāra*), the mental factors responsible for speech. In **Ariya, pariyesanā S** (M 1:161=26.4), the Buddha exhorts the monks when assembled to “either speak on the Dharma or observe the noble silence.” Comy on the passage says that those who cannot attain *jhāna* are advised to maintain “noble silence” by attending to their basic meditation subject.

atthaṅgamā adukkham-asukham upekkhā,sati,pārisuddhim **catuttham jhānam**

west going (disappeared) / not-painful not-pleasant / by-equanimity mindfulness purified / the fourth / absorption

grief—he enters and abides in **the fourth absorption**, that is neither pleasant nor painful, with a

upasampajja viharati

having attained / he stays

mindfulness fully purified by equanimity.<sup>120</sup>

—Ayaṃ vuccati, bhikkhave, sammā,samādhī.

This / is called / O monks / right concentration

—This, monks, is called right concentration.

Idaṃ vuccati, bhikkhave, dukkha,nirodha,gāminī paṭipadā ariya,saccaṃ.

This / is called / O monks / unsatisfactoriness ending leading-to / progressive steps / noble truth

And this, monks, is called the way leading to the cessation of suffering.

### Vipassanā

insight

#### Insight

<403> Iti ajjhataṃ vā dhammesu dhammānupassī viharati, [314]

Thus / internally / or / mind-objects / mind-objects contemplating / he stays

So he dwells contemplating a dharma in the dharmas internally,

bahiddhā vā dhammesu dhammānupassī viharati,

externally / or / in mind-objects / mind-objects contemplating / he stays

or, he dwells contemplating a dharma in the dharmas externally,

ajjhata,bahiddhā vā dhammesu dhammānupassī viharati.

Internally externally / or / in mind-objects / mind-objects contemplating / he stays

or, he dwells contemplating a dharma in the dharmas both internally and externally.

Samudaya,dhammānupassī vā dhammesu viharati,

Arising mind-objects contemplating / or / in mind-objects / he stays

Or, he dwells contemplating states that arise in the mind-objects,

vaya,dhammānupassī vā dhammesu viharati,

falling-away -mind-objects contemplating / or / in mind-objects / he stays

or, he dwells contemplating states that fall away in the mind-objects,

samudaya,vaya,dhammānupassī vā dhammesu viharati.

Arising falling-away mind-objects contemplating / or / in mind-objects / he stays

or, he dwells contemplating states that arise and fall away in the mind-objects;

‘Atthi dhammā’ ti vā pan’assa sati paccupaṭṭhitā hoti,

there is / mind-object (endquote) / or / indeed / of this / mindfulness / is established / is

Or else, he maintains this mindfulness: ‘There is a dharma’,<sup>121</sup>

<sup>120</sup> Vbh 245, Vism 165=4.183.

<sup>121</sup> ‘Atthi dhammā’ ti’. Usually tr “There are mind-objects” but this does not correctly reflect the original Pali. Moreover, in actual meditation, one would reflect on one object at a time.

yāva-d-eva ñāṇa,mattāya paṭissati,mattāya.

That much / just / knowledge for-that-much / awareness for-that-much  
just sufficient for knowing and awareness.

Anissito ca viharati, na ca kiñ ci loke upādiyati.

Not dependent / and / he stays / not / and / whatever / in the world / he clings  
And he dwells independent, not clinging to anything in this world.

Evam pi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati catūsu ariya,saccesu.

Thus / too / indeed / O monks / a monk / in mind-objects / mind-objects contemplating / he stays / in the four / in the noble truths  
And this, monks, is how a monk dwells contemplating a dharma in the dharmas in respect of the Four Noble Truths.

[Sacca pabbam niṭṭhitam.]

truth / section / has ended

[The Chapter on the (Noble) Truths is concluded.]

[Dhammānupassanā niṭṭhitā.]

mind-objects contemplation / has ended

[The Contemplation of Dharmas is concluded.]

[Pariyosanā kathā]<sup>122</sup>

Ending words

**Conclusion**

<404> 22 Yo hi koci, bhikkhave, ime cattāro sati’paṭṭhāne evam bhāveyya satta,vassāni,

who / indeed / whoever O monks / in these / four / mindfulness establishment / thus / would cultivate / for-seven years

22 Whoever, monks, were to practise these four focusses of mindfulness *in this way*<sup>123</sup> for just seven years,

tassa dvinnam phalānam aññataram phalam pāṭikañkham: diṭṭ’eva dhamme aññā:

of the / of two / fruits / or other / fruit / without doubt / seen even / in this world / knowledge  
without doubt one of two fruits is to be expected: either arhathood in this very life

sati vā upādisese anāgāmitā.

if there is / or / substrates / non-return

or, if there is any residue [substrate] of clinging left,<sup>124</sup> non-return.

Tiṭṭhantu, bhikkhave, satta,vassāni, yo hi koci, bhikkhave, ime cattāro sati’paṭṭhāne

Let them stand / O monks / for-seven years / who / indeed / whoever / O monks / in these / four / mindfulness establishment /

Let alone seven years—whoever were to practise these four focusses of mindfulness

evam bhāveyya cha vassāni

thus / would cultivate / for six years

in this way for just six years,

<sup>122</sup> Parentheses added by translator.

<sup>123</sup> *Evam bhāveyya*. The guarantee of spiritual liberation here should be understood in connection with this crucial phrase, “were to cultivate in this way” (*evam bhāveyya*). See Introd (7) above.

<sup>124</sup> *Upādi*, “trace (of clinging)”, according to Comys “material support (the result of past karma)” (MA 4:55, UA 151), i.e. the 5 Aggregates (*khandha*). In the Suttas, the term mostly occurs in this context and in the sentence, “Here the Tathāgata passed into the remainderless (*anupādi,sesa*) Nirvana-element.” (A 4:118). Cf secular use in the parable of the man shot with a dart, “trace (of poison)” (M 105.19). In D:W 350 (2 places), Walshe renders it as “substrate”, probably confounding it for *upadhi* (life-basis), which is a very close term.

tassa dvinnam phalaṇam aññataram phalam pāṭikaṅkham:

of the / of two / of fruits / or other / fruit / without doubt

he will without doubt win one of two results:

diṭṭh'eva dhamme aññā

seen even / in this world / knowledge

either direct knowledge [Arhathood] in this very life or,

sati vā upādiseṣe anāgāmitā.

there is / or / substrates / non-return

if there is any trace of clinging (left), the state of a Non-returner.

Titṭhantu, bhikkhave, cha vassāni...pe...pañca vassāni...pe...

Let them stand / O monks / for-six years...etc... for-five years...etc...

Let alone six years, O monks...five years....,

Titṭhantu, bhikkhave, pañca vassāni...pe...cattāri vassāni...pe...

Let them stand / O monks / for-five years...etc... for-four years...etc...

Let alone five years, O monks,...four years....,

Titṭhantu, bhikkhave, cattāri vassāni...pe...tīni vassāni...pe...

Let them stand / O monks / for-four years...etc... for-three years...etc...

Let alone four years, O monks,...three years....,

Titṭhantu, bhikkhave, tīni vassāni...pe...dve vassāni...pe...

Let them stand / O monks / for-three years...etc... for-two years...etc...

Let alone three years, O monks,...two years....,

Titṭhantu, bhikkhave, dve vassāni...pe...ekaṃ vassam...pe...

Let them stand / O monks / for-two years...etc... for-one year...etc...

Let alone two years, O monks,...one year....,

Titṭhantu, bhikkhave, ekaṃ vassam...pe...satta māsāni...pe...

Let it stand / O monks / for one year...etc... for-seven months...etc...

Let alone one year, O monks,...seven months....,

Titṭhantu, (Be 2.0252) bhikkhave, satta māsāni, yo hi koci, bhikkhave, ime cattāro sati'paṭṭhāne

Let them stand / O monks / for-seven months / who / indeed / whoever / O monks / in these / four / mindfulness establishment

Let alone seven months, O monks s—whoever were to practise these four focusses of mindfulness

evaṃ bhāveyya cha māsāni

thus / would cultivate / for-six months

in this way for just six months,

tassa dvinnam phalaṇam aññataram phalam pāṭikaṅkham diṭṭh'eva dhamme aññā;

for the / for two / of fruits / or other / fruit / without doubt / seen even / in this world / knowledge

he will without doubt win one of two results: either direct knowledge [Arhathood] in this very life

sati vā upādiseṣe anāgāmitā.

there is / or / substrates / non-return

or, if there is any trace of clinging left, the state of a Non-returner.

Titṭhantu, bhikkhave, cha māsāni...pe...pañca māsāni...pe...

Let them stand / O monks / for-six months ... etc... for-five months...etc...

Let alone six months, O monks,...five months....

Tiṭṭhantu, bhikkhave, pañca māsāni...pe...cattāri māsāni...pe...  
 Let them stand / O monks / for-five months...etc... for-four months...etc...  
 Let alone five months, O monks,... four months...

Tiṭṭhantu, bhikkhave, cattāri māsāni...tīṇi māsāni ...pe...  
 Let them stand / O monks / for-four months...etc... for-three months...etc...  
 Let alone four months, O monks,...three months...

Tiṭṭhantu, bhikkhave, tīṇi māsāni...pe...dve māsāni...pe... [315]  
 Let them stand / O monks / for-three months...etc... for two months...etc...  
 Let alone three months, O monks,...two months...

Tiṭṭhantu, bhikkhave, dve māsāni...ekam māsam... pe...  
 Let them stand / O monks / two months / one month / etc  
 Let alone two months, O monks,...one month...

Tiṭṭhantu, bhikkhave, ekam māsam...pe...aḍḍha,māsam...pe...  
 Let it stand / O monks / for-one month... etc... for-half a-month... etc...  
 Let alone one month, O monks,...half a month...

Tiṭṭhantu, bhikkhave, aḍḍha,māso. Yo hi koci, bhikkhave, ime cattāro sati'paṭṭhāne  
 Let it stand / O monks / half a-month / who / indeed / whoever / O monks / in these / four / mindfulness establishment /  
 Let alone half a month, O monks —whoever were to practise these four focusses of mindfulness

evaṃ bhāveyya satt'āhaṃ,  
 thus would cultivate / for-seven days  
*in this way*<sup>125</sup> for just seven days<sup>126</sup>

tassa dvinnam phalaṇam aññataram phalam paṭikaṅkham diṭṭ'eva dhamme aññā;  
 of this / of two / fruits / other / fruit / without doubt / seen even / in this world / knowledge  
 will without doubt win one of two results: either direct knowledge [Arhathood] in this very life

sati vā upādisese anāgāmitā ti.  
 There is / or / substrates / non-return (endquote)  
 or, if there is any trace of clinging left, the state of a Non-returner. <405>

Ekāyano ayaṃ, bhikkhave, maggo sattānam visuddhiyā soka,paridevānam samatikkamāya,  
 The one path / this / O monks / path / of beings / for purifying / grief lamentation / for overcoming  
 It was said: “Monks, this is the one-way direct path for the purification of beings, for the overcoming  
 of sorrow and lamentation,

dukkha,domanassānam atthaṅgamāya,  
 pain displeasure / for west going (disappearance)  
 for the disappearance of physical and mental pain,

ñāyassa<sup>127</sup> adhigamāya nibbānassa sacchikiriya, yad idaṃ cattāro sati'paṭṭhānā 'ti.  
 of the path / for gaining / of Nirvana / for realization / which / this / the four / mindfulness establishment (endquote)  
 for gaining the right path, for the realization of Nirvana, that is to say, the four focusses of mindfulness.'

<sup>125</sup> *Evam bhāveyya*. The guarantee of spiritual liberation within “seven days” should be understand in connection with this crucial phrase, “were to cultivate in this way” (*evam bhāveyya*). See Introd (7) above.

<sup>126</sup> On the reason why some do not see results within a week as stated, see Introd (7)

<sup>127</sup> *ñāya*, “method, truth, system; later = logic” (PED). Here refers to the spiritual path.

Iti yaṃ taṃ vuttaṃ, idaṃ etaṃ paṭicca vuttan” ‘ti.

Thus / which / that / said / this / that / conditioned by / said (endquote)

It is for this reason that this was said.”

Idaṃ avoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitāṃ abhinandun ti.

This / said / the Blessed One / being full minded / the / monks / in the Blessed One’s / word / they rejoiced (approved of).

This is what the Blessed One said. The monks joyfully approved of<sup>128</sup> the Blessed One’s word.

Mahā,ṣaṭi’paṭṭhāna,suttaṃ niṭṭhitaṃ navamaṃ  
 The-great mindfulness establishment discourse / has ended / the ninth  
 The Great Discourse on the Focusses of Mindfulness  
 the ninth (discourse of the chapter)  
 is concluded

— evaṃ —

---

<sup>128</sup> “Joyfully approved,” *attamanā...abhinandun*, ie the monks mentally rejoiced.

## Bibliography

### Primary sources

Abhidhammattha Saṅgaha [Anuruddha]

- 1999 [Abhs:NB] *A Comprehensive Manual of Abhidhamma: The Abhidhammattha of Ācariya Anuruddha*. [1993] Pali text orig ed & tr by Mahāthera Narada. Rev tr Bhikkhu Bodhi. Introd & explanatory guide by U Rewata Dhamma & Bhikkhu Bodhi. Abh tables by U Sīlānanda. 2<sup>nd</sup> ed, Kandy: Buddhist Publication Society, 1997.

Ānguttara Nikāya

- 1932-36 [A:WH] *The Book of Gradual Sayings*. Tr. F.L. Woodward & E.M. Hare, Oxford: OUP, 1932-36.
- 1999 [A:ÑB] *Numerical Discourses of the Buddha (Anthology)*, tr. Nyanaponika Thera & Bhikkhu Bodhi. Walnut Creek: Altamira & Kandy: BPS, 1999. (208 selected suttas.)

Dīgha Nikāya

- 1899 [D:RD] *Dialogues of the Buddha*, tr. T.W. & C.A.F. Rhys Davids, London: PTS, 1899-1921. 3 vols.
- 1995 [D:W] *The Long Discourses of the Buddha*. Tr Maurice Walshe. Boston: Wisdom & Kandy: BPS, 1995. 1 vol.

Majjhima Nikāya

- 1959 [M:H] *The Collection of the Middle Length Sayings*. Tr. I.B. Horner. London: Pali Text Society, 1950, repr 1977. 3 vols.
- 2001 [M:ÑB] *The Middle Length Discourses of the Buddha*. Tr. Bhikkhu Ñāṇamoli & Bhikkhu Bodhi, Boston: Wisdom & Barre Center for Buddhist Studies, 1995; 2<sup>nd</sup> ed 2001.

Saṃyutta Nikāya

- 2000 [S:B] *The Connected Discourses of the Buddha*. Tr. Bhikkhu Bodhi, Boston: Wisdom, 2000. 2 vols.

Visuddhimagga [Buddhaghosa]

- 1979 [Vism:Ñ] *The Path of Purification*. [1964] Tr Bhikkhu Ñāṇamoli. 4<sup>th</sup> ed Kandy: Buddhist Publication Society, 1979.

### Secondary sources

Anālayo Bhikkhu

- 2003 *Satipaṭṭhāna: The direct path to realization*. Kandy: Buddhist Publication Society, 2003.

Bodhi, Bhikkhu (tr)

- 1980 *The Discourse on the Root of Existence* (The Mūlapariyāya Sutta and its Commentarial Exegesis) [M no1]. Kandy: Buddhist Publication Society, 1980.

Brahmavarṇiso, Ajahn

- 1999 *Present Moment Awareness and Silent Awareness of the Present Moment*. Perth: [publisher], 1999. Esp ch 9 “Beautiful Mind”.
- 2002 “The four focuses of mindfulness (*Satipaṭṭhāna*).” In *Dhamma Journal* 3,2 July 2002: 13-39.

Gethin, Rupert M L

- 1992 “Vitakka/Vitarka and vicāra: Stages of samādhi in Buddhism and yoga.” *Indo-Iranian Journal* 35 1992:137-157.
- 1998 *The Foundations of Buddhism*. Oxford & NY: Oxford University Press, 1998.
- 2001 *The Path to Awakening*. [E J Brill 1992] Oxford: Oneworld Publications, 2<sup>nd</sup> ed 2001. [A study of the 37 *bodhi,pakkhiya,dhammā*.]

Ledi Sayadaw

- 1965 *The Manuals of Buddhism*, Rangoon [Yangon]: Union Buddha Sasana Council Kaba-Aye, 1965. Orig in *The Light of The Dhamma* 1,4:16-21,2,1:7-14, 2,2:14-18, 2,3:19-31. Main contents: Vipassanā Dīpanī; Paṭṭhānuddesa Dīpanī; Sammādiṭṭhi Dīpanī; Niyāma Dīpanī;

- Catusacca Dīpanī; Bodhipakkhiya Dīpanī; Magg’āṅga Dīpanī; Alin-kyan. Available as free publication (various edd) & free downloadable digital ed: <http://www.ubakhin.com/ledi/>
- 1982 *Manual of Insight*. Wheel series 31/32. Kandy: Buddhist Publication Society, 1982.
- Payutto, Phra Prayudh  
1995 *Buddhadharma: natural laws and values for life*. Tr Grant E. Olson. New York: State University of New York Press, 1995. See esp 262-279.
- Soma Thera (tr)  
1998 *The Way of Mindfulness: The Satipaṭṭhāna Sutta and Its Commentary*. [1941] 6<sup>th</sup> rev ed. (digital). Kandy: Buddhist Publication Society, 1998.
- Zysk, Kenneth G.  
1998 *Asceticism and Healing in Ancient India: Medicine in the Buddhist Monastery*. [1991] Corrected ed Delhi: Motilal Banarsidass, 1998.

— — —

5<sup>th</sup> rev ed  
050330; 061016  
(reformatted with Times Extended Roman fonts)